MEDITATIONS AND DISCOURSES ON THE GLORY of CHRIST, IN HIS Perſon, Office, and Grace: WITH The Differences between FAITH and SIGHT.

Apply'd unto the Uſe of them that believe.

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PREFACE TO THE READER.

Chriſtian Reader,

THE *Deſign of the enſuing Diſcourſe, is to declare ſome part of* that Glory of our Lord Jeſus Chriſt, *which is revealed in the Scripture, and propoſed as the principal Object of our Faith, Love, Delight and Admiration. But alas! after our utmoſt and moſt diligent enquiries, we muſt ſay,* How little a portion is it of him, that we can underſtand! *His Glory is incomprehenſible, and his praiſes are unutterable. Some things an illuminated mind may conceive of it; but what we can expreſs in Compariſon of what it is in it ſelf, is* even leſs than nothing. *But as for thoſe who have forſaken the only true Guide herein, endeavouring to be* wiſe above what is written, *and to raiſe their Contemplations by Fancy and Imagination above Scripture Revelation, (as many have done,) they have* darkned Counſel without knowledge, uttering things which they underſtand not, *which have no ſubſtance or ſpiritual food of Faith in them.*

HOWBEIT, that real view which we may have of Chriſt and his Glory *in this World by Faith, however weak and obſcure*

ſcure that knowledge which we may attain of them by Divine Revelation, is inexpreſſibly to be preferred above all other Wiſdom, Underſtanding or Knowledge whatever. So it is declared by him, who will be acknowledged a competent Judge in theſe things: Yea doubtleſs (ſaith he) I account all theſe things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord. He who doth not ſo, hath no part in him.

THE Revelation made of Chriſt in the Bleſſed Goſpel, is far more excellent, more glorious, and more filled with rayes of Divine Wiſdom and Goodneſs, than the whole Creation; and the juſt comprehenſion of it, if attainable, can contain or afford. Without the knowledge hereof, the mind of Man, however priding it ſelf in other Inventions and Diſcoveries, is wrapped up in Darkneſs and Confuſion.

THIS therefore deſerves the ſevereſt of our Thoughts, the beſt of our Meditations, and our utmoſt diligence in them. For if our future bleſſedneſs ſhall conſiſt in being where he is, and beholding of his Glory; what better Preparation can there be for it, than in a conſtant previous Contemplation of that Glory in the Revelation that is made in the Goſpel, unto this very end, that by a view of it, we may be gradually transformed into the ſame Glory.

I ſhall not therefore uſe any Apology for the publiſhing of the enſuing Meditations, intended firſt for the exerciſe of my own mind, and then for the Edification of a private Congregation, which is like to be the laſt Service I ſhall do them in that kind. Some may by the conſideration of them be called to attend unto the ſame Duty with more diligence than formerly, and receive Directions for the diſcharge of it; And ſome may be provoked to communicate their greater Light and Knowledge unto the good of many. And that which I deſign farther in the preſent Diſcourſe, is to give a brief account of the Neceſſity and Uſe, in Life and Death, of the Duty exhorted unto.

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PARTICULAR motives *unto the diligent discharge of this Duty, will be pressed in the Discourse it self. Here some things more general only shall be promised. For all persons not immersed in sensual pleasures, not overdrencht in the love of this World, and present things, who have any generous or noble Thoughts about their own Nature, Being and End, are under the highest Obligation to betake themselves unto this* Contemplation of Christ and his Glory. *Without this they shall never attain true Rest or Satisfaction in their own minds. He it is alone in whom the Race of mankind may boast and glory, on whom all its felicities do depend. For,*

1. *HE it is in whom our* Nature, *which was debased as low as Hell by* Apostasy *from God, is exalted above the whole Creation. Our Nature in the Original Constitution of it, in the persons of our first Parents, was* crowned with Honour and Dignity. *The* Image of God *wherein it was made, and the Dominion over the lower World wherewith it was intrusted, made it the Seat of excellency, of Beauty and of Glory. But of them all it was at once devested and made naked by sin, and laid grovelling in the Dust from whence it was taken.* Dust thou art, and to dust thou shalt return, *was its righteous Doom. And all its internal faculties were invaded by deformed Lusts; every thing that might render the whole* unlike *unto God, whose* Image *it had lost. Hence it became the contempt of Angels, the Dominion of Satan, who being the enemy of the whole Creation, never had any thing or place to* reign *in, but the debased nature of Man. Nothing was now more vile and base, its Glory was utterly departed. It had both lost its peculiar* nearness *unto God, which was its Honour, and was fallen into the greatest* Distance *from him of all Creatures, the Devils only excepted, which was its Ignominy and Shame. And in this state, as unto any thing in it self, it was left to perish eternally.*

IN *this Condition, Lost, Poor, Base, yea Cursed, the Lord Christ the Son of God found our Nature. And hereon*

in infinite Condeſcention and Compaſſion ſanctifying a portion of it unto himſelf, he took it to be his own in an holy ineffable ſubſiſtence in his own Perſon. And herein again the ſame nature ſo depreſſed into the utmoſt miſery, is exalted above the whole Creation of God. For in that very nature, God hath ſet him at his own right hand in the heavenly places, far above all Principalities, and Powers, and Might, and Dominion, and every Name that is named, not only in this World, but alſo in that which is to come. *This is that which is ſo celebrated by the* Pſalmiſt, *with the higheſt Admiration,* Pſal. 8. 3, 4, 5, 6, 7, 8. *This is the greateſt Priviledge we have among all our fellow-Creatures; This we may glory in, and value our ſelves upon. Thoſe who ingage this nature on the ſervice of ſenſual Luſts and Pleaſures, who think that its* Felicity *and* utmoſt Capacities *conſiſt in their ſatisfaction with the accompliſhment of other earthly temporary deſires, are ſatisfied with it in its State of* Apoſtaſy *from God. But thoſe who have received the Light of Faith and Grace; ſo as rightly to underſtand the Being and End of that Nature whereof they are partakers, cannot but rejoyce in its deliverance from the utmoſt Debaſement into that glorious Exaltation, which it hath received in the Perſon of Chriſt. And this muſt needs make thoughts of him full of refreſhment unto their Souls. Let us take care of our perſons; the Glory of our nature is ſafe in Him. For,*

2. *IN him the* Relation of our nature unto God, *is eternally ſecured. We were created in a* Covenant Relation *unto God. Our Nature was related unto him in a way of Friendſhip, of Likeneſs, and Complacency. But the Bond of this Relation and Union was quickly broken by our* Apoſtaſy *from him. Hereon our whole Nature became to be at the utmoſt* Moral diſtance *from God, and Enmity againſt him, which is the depth of Miſery. But God in Infinite Wiſdom and Grace did deſign once more to recover it, and take it again near unto himſelf. And he would do it in ſuch a way, as ſhould render*

render it utterly impoſſible that there ſhould ever be a Separation between him and it any more. Heaven and Earth may paſs away, but there ſhall never be a Diſſolution of the Union between God and our Nature any more. He did it therefore, by aſſuming it into a ſubſtantial Union with himſelf, in the Perſon of the Son. Hereby the fulneſs of the Godhead dwelt in it Bodily, or Subſtantially, and Eternally. Hereby is its Relation unto God eternally ſecured. And among all the Myſterious Excellencies which relate hereunto, there are two which continually preſent themſelves unto our conſideration.

1. THAT this Nature of ours, is capable of this glorious Exaltation and Subſiſtence in God. No Creature could conceive how Omnipotent Wiſdom, Power and Goodneſs, could actuate themſelves unto the Production of this Effect. The Myſtery hereof, is the Object of the Admiration of Angels, and will be ſo of the whole Church unto all Eternity. What is revealed concerning the Glory, way and manner of it in the Scripture, I have declared in my Treatiſe concerning the Myſtery of Godlineſs, or the Perſon of Chriſt. What mind can Conceive, what Tongue can Expreſs, who can ſufficiently Admire the Wiſdom, Goodneſs and Condeſcention of God herein! And whereas he hath propoſed unto us this glorious Object of our Faith and Meditation, how vile and fooliſh are we, if we ſpend our thoughts about other things in a neglect of it!

2. THIS is alſo an ineffable Pledge of the Love of God into our Nature. For although he will not take it in any other Inſtance, ſave that of the Man Chriſt Jeſus, into this Relation with himſelf, by vertue of perſonal Union; Yet therein he hath given a glorious Pledge of his Love unto, and Valuation of that Nature. For verily he took not on him the nature of Angels, but he took on him the ſeed of Abraham. And this kindneſs intends unto our Perſons, as Participant of that Nature. For he deſigned this Glory unto the Man

Man Christ Jesus, that he might be the first-born of the New Creation, that we might be made conformable unto him according to our measure; and as the Members of that Body, whereof he is the Head, we are Participant in this Glory.

3. IT is he, in whom our Nature hath been carried successfully, and victoriously, through all the Oppositions that it is liable unto, and even Death it self. But the Glory hereof I shall speak unto distinctly in its proper place, which follows, and therefore shall here pass it by.

4. HE it is, who in himself hath given us a Pledge of the capacity of our Nature to inhabit those blessed Regions of Light, which are far above these aspectable Heavens. Here we dwell in Tabernacles of Clay, that are crushed before the Moth; such as cannot be raised, so as to abide one foot breadth above the Earth we tread upon. The heavenly Luminaries which we can behold, appear too great and glorious for our Cohabitation. We are as Grashoppers in our own eyes, in comparison of those Gigantick Beings; and they seem to dwell in places, which would immediately swallow up, and extinguish our Natures. How then shall we entertain an Apprehension of being carried and exalted above them all? to have an everlasting subsistence in places incomprehensibly more glorious than the Orbs wherein they reside? What capacity is there in our Nature of such an Habitation? But hereof the Lord Christ hath given us a Pledge in himself. Our Nature in him, is passed through these Aspectable Heavens, and is exalted far above them. Its eternal Habitation is in the blessed Regions of Light and Glory; and he hath promised that where he is, there we shall be, and that for ever.

OTHER Encouragements there are innumerable to stir us up unto diligence in the discharge of the Duty here proposed; namely, a continual Contemplation of the Glory of Christ in his Person, Office, and Grace. Some of them, the Principal of them, which I have any Acquaintance with, are represented in the ensuing Discourse. I shall therefore here add

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the peculiar Advantage which we may obtain in the diligent discharge of this Duty. Which is, that it will carry us chearfully, comfortably, and victoriously, through Life and Death, and all that we have to conflict withal in either of them.

AND let it be remembred, that I do here suppose what is written on this Subject in the ensuing Discourse, as being designed to prepare the minds of the Readers for the due Improvement of it.

AS unto this present Life, *it is well known what it is unto the most of them, who concern themselves in these things. Temptations, Afflictions, Changes, Sorrows, Dangers, Fears, Sickness and Pains, do fill up no small part of it. And on the other hand, all our Earthly Relishes, Refreshments and Comforts, are uncertain, transitory, and unsatisfactory; all things of each sort being embittered by the Remainders of sin. Hence every thing wherein we are concerned, hath the Root of Trouble and Sorrow in it. Some labour under Wants, Poverty, and Straits, all their days; and some have very few hours free from Pains and Sickness. And all these things, with others of an alike Nature are heightened at present, by the* Calamitous Season *wherein our lot is fallen. All things almost in all Nations are filled with Confusions, Disorders, Dangers, Distresses and Troubles; Wars and Rumors of Wars, do abound, With Tokens of farther approaching Judgments;* Distress of Nations, with perplexities, mens hearts failing them for fear, and for looking after those things which are coming on the Earth. *There is in many places* no Peace unto him that goeth out, nor to him that cometh in, but great Vexations are on the Inhabitants of the World; Nation is destroyed of Nation, and City of City, for God doth vex them with all Adversity. *And in the mean time,* Vexation, with the ungodly deeds of wicked men, *doth greatly further the Troubles of Life; the sufferings of many also for the Testimony of their Consciences are deplorable, with*

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the Diviſions and Animoſities that abound amongſt all ſorts of Chriſtians.

BUT the Shortneſs, the Vanity, the Miſeries of humane Life, have been the ſubject of the complaints of all ſorts of conſidering Perſons, Heathens as well as Chriſtians; nor is it my preſent buſineſs to inſiſt upon them. My enquiry is only after the Relief *which we may obtain againſt all theſe evils, that we faint not under them, that we may have the victory over them.*

THIS in general is declared by the Apoſtle; 2 *Cor.* 4. We are troubled on every ſide, yet not diſtreſſed; we are perplexed, but not in deſpair; perſecuted, but not forſaken; caſt down, but not deſtroyed. *But* for this cauſe we faint not, but tho' our outward man periſh, yet the inward man is renewed day by day. For our light affliction, which is but for a moment worketh for us a more exceeding and eternal weight of Glory. While we look not at the things which are ſeen, but at the things which are not ſeen: For the things which are ſeen, are temporal; but the things which are not ſeen, are eternal.

OUR beholding by Faith things that are not ſeen, *things ſpiritual and eternal, will alleviate all our Afflictions, make their burden light, and preſerve our Souls from fainting under them. Of theſe things the* Glory of Chriſt *whereof we treat, is the principal, and in a due ſence comprehenſive of them all. For we* behold the Glory of God himſelf, in the face of Jeſus Chriſt. *He that can at all times retreat unto the contemplation of this Glory, will be carried above the perplexing prevailing ſenſe of any of theſe evils, of a confluence of them all.* Crus nil ſentit in nervo dum animus eſt in cœlo.

IT is a woful kind of Life, when men ſcramble for poor periſhing Reliefs in their Diſtreſſes. This is the Univerſal Remedy *and Cure, the only Balſom for all our Diſeaſes. Whatever preſſeth, urgeth, perplexeth; if we can but retreat in our minds*

minds unto a view of this Glory, and a due consideration of our own Interest therein; Comfort and Supportment will be administred unto us. Wicked men in their Distresses (which sometimes overtake even them also) are like a troubled Sea that cannot rest. Others are heartless and despond, not without secret repinings at the wise disposals of Divine Providence, especially when they look on the better Condition (as they suppose) of others. And the best of us are apt all to wax faint and weary, when these things press upon us in an unusal manner, or under their long continuance without a prospect of Relief. This is the strong hold which such Prisoners of hope are to turn themselves unto. In this Contemplation of the Glory of Christ, they will find Rest unto their own Souls. For,

1. IT will herein, and in the discharge of this Duty, be made evident, how slight and inconsiderable all these things are from whence our Troubles and Distresses do arise. For they all grow on this root of an Over-valuation of Temporal things. And unless we can arrive unto a fixed judgment that all things here below are transitory and perishing, reaching only unto the outward man, or the body (perhaps unto the killing of it) that the best of them have nothing that is truly substantial or abiding in them, that there are other things wherein we have an assured Interest, that are incomparably better than they, and above them, it is impossible but that we must spend our lives in Fears, Sorrows, and Distractions. One real view of the Glory of Christ, and of our own concernment therein, will give us a full relief in this matter. For what are all the things of this Life, what is the good or evil of them, in comparison of an Interest in this transcendent Glory? When we have due Apprehensions hereof, when our minds are possessed with thoughts of it, when our Affections reach out after its enjoyments, let Pain, and Sickness, and Sorrows, and Fears, and Dangers, and Death, say what they will, we shall have in readiness wherewith to Combat with them, and overcome them; and that on this Consideration, that they are all outward, transitory, and passing away; whereas

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our minds are fixed on thoſe things which are eternal, and filled with incomprehenſible Glory.

2. *THE minds of men are apt by their Troubles to be caſt into* Diſorder, *to be toſſed up and down, and diſquieted with various Affections and Paſſions. So the* Pſalmiſt *found it in himſelf, in the time of his Diſtreſs; whence he calls himſelf unto that account:* Why art thou caſt down, O my Soul? and why art thou diſquieted in me? *And indeed the mind on all ſuch Occaſions, is its own greateſt Troubler. It is apt to let looſe its Paſſions of Fear and Sorrow, which act themſelves in innumerable perplexing thoughts, until it is carried utterly out of its own Power. But in this ſtate a due Contemplation of the* Glory of Chriſt, *will reſtore and compoſe the mind, bring it into a ſedate quiet frame, wherein Faith will be able to ſay unto the Winds and Waves of diſtempered Paſſions,* Peace, be ſtill; *and they ſhall obey it.*

3. *IT is the way and means of conveying a* Senſe of Gods Love *unto our Souls, which is that alone wherein ultimately we find Reſt in the midſt of all the troubles of this Life, as the Apoſtle declares,* Rom. 5. 2, 3, 4, 5. *It is the Spirit of God, who alone communicates a Senſe of this Love unto our Souls; It is* ſhed abroad in our hearts by the Holy Ghoſt. *Howbeit there are ways and means to be uſed on our part, whereby we may be diſpoſed and made meet to receive theſe Communications of Divine Love. Among theſe the principal is the contemplation of the Glory of Chriſt inſiſted on, and of God the Father in him. It is the ſeaſon, it is the way and means, at which and whereby the Holy Ghoſt will give a ſenſe of the Love of God unto us, cauſing us thereon to* rejoyce with joy unſpeakable and full of Glory. *This will be made evident in the enſuing Diſcourſe. This will lift the minds and hearts of Believers above all the Troubles of this Life, and is the Soveraign* Antidote *that will expel all the Poyſon that is in them, which otherwiſe might perplex and enſlave their Souls.*

I HAVE but touched on theſe things, as deſigning to enlarge

large somewhat on that which doth ensue. And this is the advantage we may have in the discharge of this Duty with respect unto Death it self. It is the assiduous Contemplation of the Glory of Christ, which will carry us chearfully and comfortably into it, and through it. My principal work having been now for a long season to Dye daily, as living in a continual expectation of my Dissolution, I shall on this occasion acquaint the Reader with some few of my thoughts and reliefs, with reference unto Death it self.

THERE are sundry things required of us, that we may be able to encounter Death chearfully, constantly and victoriously. For want of these, or some of them, I have known gracious Souls, who have lived in a kind of Bondage for fear of Death all their days. We know not how God will manage any of our minds and souls in that season, in that Tryal. For he acts towards us in all such things, in a way of Sovereignty. But these are the things which he requireth of us in a way of Duty.

1. PECULIAR actings of Faith to resign and commit our departing Souls into the hand of Him, who is able to receive them, to keep and preserve them, as also to dispose of them into a state of Rest and Blessedness, are required of us.

THE Soul is now parting with all things here below, and that for ever. None of all the things which it hath seen, heard or enjoyed, by its outward senses, can be prevailed with to stay with it one hour, or to take one step with it, in the Voyage wherein it is ingaged. It must alone by it self lanch into eternity. It is entring an Invisible World, which it knows no more of than it hath received by Faith. None hath come from the dead to inform us of the State of the other World. Yea, God seems on purpose so to conceal it from us, that we should have no evidence of it, at least as unto the manner of things in it, but what is given unto Faith by Divine Revelation. Hence those who died and were raised again from the dead, unto any continuance among men, as Lazarus, probably knew nothing of the Invisible State. Their Souls were preserved by the Power of God

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in their Being, but bound up as unto preſent Operations. This made a great Emperor cry out on the approach of Death; O animula, tremula, vagula, blandula; quæ nunc abibis in loca horrida, ſqualida, &c. O poor trembling wandring Soul, into what places of darkneſs and defilement art thou going!

HOW is it like to be after the few moments, which under the pangs of Death we have to continue in this World? Is it an Annihilation *that lies at the door; is Death the Deſtruction of our whole Being, ſo as that after it we ſhall be no more? So ſome would have the ſtate of things to be. Is it a ſtate of ſubſiſtence in a wandring condition, up and down the World, under the Influence of other more powerful Spirits that rule in the Air, viſiting Tombs and Solitary places, and ſometimes making appearances of themſelves by the Impreſſions of thoſe more powerful Spirits, as ſome imagine from the ſtory concerning* Samuel *and the* Witch of Endor, *and as it is commonly received in the* Papacy, *out of a compliance with their Imagination of Purgatory? Or is it a ſtate of univerſal miſery and wo? a ſtate incapable of comfort or joy? Let them pretend what they pleaſe, who can underſtand no comfort or joy in this Life, but what they receive by their Sences, they can look for nothing elſe. And whatever be the ſtate of this Inviſible World, the Soul can undertake nothing of its own conduct after its departure from the Body. It knows that it muſt be abſolutely at the diſpoſal of another.*

WHEREFORE no man can comfortably venture on, and into this condition; but in the exerciſe of that Faith, which enables him to reſign and give up his departing Soul into the Hand of of God, who alone is able to receive it, and to diſpoſe it into a Condition of Reſt and Bleſſedneſs. So ſpeaks the Apoſtle, I am not aſhamed, for I know whom I have believed, and am perſwaded that he is able to keep that which I have committed unto him, againſt that day.

HEREIN,

HEREIN, as in all other Graces, is our Lord Jeſus Chriſt our great example. He reſigned his departing Spirit into the hands of his Father, to be owned and preſerved by him, in its ſtate of Separation. Father, into thy hands I commit my ſpirit, *Luk.* 23. 46; *as did the Pſalmiſt his Type, in an alike condition,* Pſal. 31. 5. *But the Faith of our Lord Jeſus Chriſt herein, the object and exerciſe of it, what he believed and truſted unto, in this Reſignation of his Spirit into the Hand of God, is at large expreſſed in the ſixteenth Pſalm.* I have (*ſaith he*) ſet the Lord always before me: becauſe he is at my right hand, I ſhall not be moved, therefore my heart is glad, and my glory rejoyceth, my fleſh alſo ſhall reſt in hope. For thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption. Thou wilt ſhew me the path of life; in thy preſence is fulneſs of joy, at thy right hand there are pleaſures for evermore. *He left his Soul in the hand of God, in full aſſurance that it ſhould ſuffer no evil in its ſtate of Separation, but ſhould be brought again with his Body into a bleſſed Reſurrection, and eternal Glory. So* Stephen *reſigned his Soul departing under violence, into the hands of Chriſt himſelf. When he died, he ſaid,* Lord Jeſus receive my Spirit.

THIS is the laſt Victorious act of Faith, wherein its conqueſt over its laſt enemy Death it ſelf doth conſiſt. Herein the Soul ſays, in and unto it ſelf, Thou art now taking leave of Time unto eternity; all things about thee are departing as ſhades, and will immediately diſappear. The things which thou art entring into are yet inviſible; Such as eye hath not ſeen, nor ear heard, nor will they enter into the heart of man fully to conceive. *Now therefore with quietneſs and confidence give up thy ſelf unto the Sovereign Power, Grace, Truth, and Faithfulneſs of God, and thou ſhalt find aſſured reſt and peace.*

BUT Jeſus Chriſt it is, who doth immediately receive the Souls of them who believe in him. So we ſee in the inſtance of Stephen. *And what can be a greater encouragement to reſign them into his hands, than a daily Contemplation of his Glory in his Perſon, his Power, his Exaltation, his Office and Grace? Who that believes in him, that belongs unto him, can fear to commit his departing Spirit unto his Love, Power and Care? Even we alſo ſhall hereby in our dying moments ſee, by Faith, Heaven opened, and Jeſus ſtanding at the right hand of God, ready to receive us. This added unto the Love which all Believers have unto the Lord Jeſus, which is enflamed by Contemplation of his Glory, and their deſires to be with him where he is, it will ſtrengthen and confirm our minds in the Reſignation of our departing Souls into his hand.*

SECONDLY; It is required in us unto the ſame end, that we be ready and wiling to part with the fleſh, wherewith we are cloathed, *with all things that are uſeful and deſirable thereunto. The Alliance, the Relation, the Friendſhip, the Union, that are between the Soul and the Body, are the greateſt the neareſt, the firmeſt, that are or can be among meer created Beings. There is nothing like it, nothing equal unto it. The Union of Three perſons in the one ſingle Divine Nature, and the Union of two Natures in one perſon of Chriſt, are infinite, ineffable, and exempted from all compariſon. But among created Beings, the Union of theſe two eſſential parts of the ſame Nature in one Perſon, is moſt excellent. Nor is any thing equal to it, or like it, found in any other Creatures. Thoſe who among them have moſt of life, have either no Bodies,as* Angels; *or no Souls, but what periſh with them, as all Brute creatures below.*

ANGELS being pure immaterial Spirits, have nothing in them, nothing belonging unto their eſſence, that can dye. Beaſts *have nothing in them that can live when their Bodies dye. The Soul of a* Beaſt *cannot be preſerved in a* ſeparate Condition, *no not by an act of Almighty Power; for it is*

not;

not; and that which is not, cannot live. It is nothing but the Body it ſelf in an act of its material Powers.

ONLY the Nature of Man in all the Works of God is capable of this Convulſion. The eſſential parts of it are ſeparable by Death, the one continuing to exiſt and act its eſpecial Powers in a ſeparate ſtate or condition. The Powers of the whole entire nature acting in Soul and Body in conjunction, are all ſcattered and loſt by Death. But the Powers of one Eſſential part *of the ſame Nature, that is of the Soul, are preſerved after Death in a more perfect acting and exerciſe than before. This is peculiar unto human nature, as a mean partaking of Heaven and Earth, of the perfection of Angels above, and of the imperfection of the Beaſts below. Only there is this difference in theſe things: Our participation of the heavenly ſpiritual perfections of the* Angelical Nature, *is for eternity; our participation of the imperfections of the animate creatures here below, is but for a ſeaſon. For God hath deſigned our Bodies unto ſuch a glorious refinement at the Reſurrection, as that they ſhall have no more Alliance unto that brutiſh nature, which periſheth for ever. For we ſhall be* ἰσάγγελοι, *like unto Angels, or Equal to them. Our bodies ſhall no more be capable of theſe Acts and Operations which are now common to us with other living creatures here below.*

THIS is the preeminence of the nature of Man, as the wiſe Man declares. For unto that Objection of Atheiſtical Epicureans, As the one dieth, ſo dieth the other; they have all one breath, ſo that a man hath no preeminence above a beaſt and all go into one place, all are of the duſt, and all turn to the duſt again: *He granteth, that as unto their Bodies it is for a ſeaſon, in them we have a preſent participation of their nature; But, ſaith he, here lieth the Difference,* Who knoweth the ſpirit of a Man that goeth upward, and the ſpirit of a beaſt that goeth downward unto the earth? *Unleſs we know this, unleſs we conſider the different ſtate of the ſpirit of Men and Beaſts, we cannot be*

delivered from this Atheism; but the thoughts hereof will set us at liberty from it. They dye in like manner, and their bodies go equally to the dust for a season; but the Beast hath no spirit, no soul, but what dies with the body and goes to the dust. If they had, their bodies also must be raised again unto a conjunction with them. Otherwise Death would produce a new race of creatures unto Eternity. But man hath an immortal Soul, saith he, an heavenly Spirit, which when the Body goes into the dust for a season, ascends to Heaven (where the guilt of sin, and the curse of the Law, interpose not) from whence it is there to exist and to act all its Native powers in a state of blessedness.

BUT as I said, by reason of this peculiar intimate Union and Relation between the Soul and Body, there is in the whole Nature a fixed Aversation from a Dissolution. The Soul and Body are naturally and necessarily unwilling to fall into a state of Separation, wherein the one shall cease to be what it was, and the other knows not clearly how it shall subsist. The Body claspeth about the Soul, and the Soul receiveth strange Impressions from its embraces; the entire nature existing in the Union of them both, being unalterably averse unto a Dissolution.

WHEREFORE, unless we can overcome this inclination, we can never dye comfortably or chearfully. We would indeed rather chuse to be cloathed upon, that mortality might be swallowed up of life, *that the cloathing of Glory might come on our whole Nature, Soul and Body, without Dissolution. But if this may not be, yet then do believers so conquer this Inclination by Faith and Views of the Glory of Christ, as to attain a desire of this Dissolution. So the Apostle testifies of himself,* I have a desire to depart, and to be with Christ, which is far better *than to abide here,* Phil. 1. 23. *saith he,* ἐπιθυμίαν ἔχω. *Not an ordinary desire, not that which worketh in me now and then; but a constant habitual Inclination working in vehement Acts and Desires. And what doth he so desire? It is* ἀναλῦσαι, *to* depart, *say we, out of this Body, from this Tabernacle,*

bernacle, to leave it for a ſeaſon. But it is ſuch a departure as conſiſts in the Diſſolution *of the preſent ſtate of his Being, that it ſhould not be what it is. But how is it poſſible that a man ſhould attain ſuch an Inclination unto, ſuch a Readineſs for, ſuch a vehement deſire of a* Diſſolution? *It is from a View by Faith of Chriſt and his Glory, whence the Soul is ſatisfied, that to be with him is incomparably better than in its preſent ſtate and condition.*

HE therefore that would dye comfortably, muſt be able to ſay within himſelf and to himſelf; Dye then thou frail and ſinful fleſh; Duſt thou art, and unto duſt thou ſhalt return. *I yield thee up unto the righteous doom of the holy One. Yet therein alſo I give thee into the hand of the great Refiner, who will hide thee in thy Grave, and by thy conſumption purifie thee from all thy Corruption and Diſpoſition to evil. And otherwiſe this will not be. After a long ſincere Endeavour for the Mortification of all ſin, I find it will never be abſolutely perfect, but by this Reduction into the duſt. Thou ſhalt no more be a reſidence for the leaſt remainder of ſin unto Eternity, nor any clog unto my Soul in its actings on God. Reſt therefore in hope; For God in his appointed ſeaſon, when he* ſhall have a deſire unto the work of his hands will call unto thee, and thou ſhalt anſwer him out of the duſt. *Then ſhall he by an act of his Almighty Power, not only reſtore thee unto thy priſtine Glory, as at the firſt Creation when thou waſt the pure Workmanſhip of his hands; but enrich and adorn thee with inconceivable Priviledges and Advantages. Be not then afraid; away with all Reluctancy, go into the Duſt, reſt in Hope, for* thou ſhalt ſtand in thy lot at the end of the days.

THAT which will enable us hereunto, in an eminent manner, is that View and Conſideration of the Glory of Chriſt, *which is the ſubject of the enſuing Meditations. For he who is now poſſeſſed of all that Glory, underwent this Diſſolution of Nature as truly and really as ever we ſhall do.*

THIRDLY; *There is required hereunto, a Readineſs to comply with the* Times and Seaſons *wherein God would have us depart and leave this World. Many think they ſhall be willing to dye when their time is come*; *but they have many reaſons, as they ſuppoſe, to deſire that it may not yet be, which for the moſt part ariſe meerly from Fear, and an Averſation of Death. Some deſire to live that they may ſee more of that* glorious Work of God for his Church, *which they believe he will accompliſh. So* Moſes *prayed that he might not dye in the Wilderneſs, but* go over Jordan and ſee the good Land, and that goodly Mountain, and Lebanon, *the Seat of the Church, and of the Worſhip of God*; *which yet God thought meet to deny unto him. And this* Denial *of the requeſt of* Moſes, *made on the higheſt conſideration poſſible, is inſtructive unto all in the like caſe. Others may judge themſelves to have ſome work to do in the World, wherein they ſuppoſe that the Glory of God, and Good of the Church is concerned, and therefore would be ſpared for a Seaſon.* Paul *knew not clearly whether it were not beſt for him to abide a while longer in the fleſh on this account. And* David *often deprecates the preſent ſeaſon of Death, becauſe of the work which he had to do for God in the World. Others riſe no higher than their own private Intereſts or concerns with reſpect unto their Perſons, their Families, their Relations, and Goods in this World. They would ſee theſe things in a better or more ſettled condition, before they dye, and then they ſhall be moſt willing ſo to do. But it is the Love of Life that lies at the bottom of all theſe deſires in Men, which of it ſelf will never forſake them. But no Man can dye* chearfully *or* comfortably, *who lives not in a conſtant Reſignation of the* time and ſeaſon of his death *unto the Will of God, as well as himſelf with reſpect unto Death it ſelf.* Our times are in his hand, *at his Sovereign diſpoſal, and his Will in all things muſt be complied withal. Without this Reſolution, without this Reſignation, no Man can enjoy the leaſt ſolid peace in this World.*

FOURTHLY;

FOURTHLY; *As the times and ſeaſons, ſo the* ways and means *of the approaches of Death have eſpecial Trials, which unleſs we are prepared for them, will keep us under Bondage with the fear of Death it ſelf.* Long waſting, wearing Conſumptions, burning Fevers, ſtrong pains of the Stone, or *the like, from within, or* Sword, Fire, Tortures, *with* Shame *and* Reproach *from without, may be in the way of the Acceſs of Death unto us. Some who have been wholly freed from all fears of Death, as a Diſſolution of Nature, who have looked on it as amiable, and deſirable in it ſelf, have yet had great exerciſe in their minds about theſe ways of its approach. They have earneſtly deſired, that this peculiar* bitterneſs of the Cup *might be taken away; to get above all perplexities on the account of theſe things, is part of our Wiſdom in Dying daily. And we are to have always in a readineſs thoſe Graces and Duties which are neceſſary thereunto. Such are a conſtant* Reſignation *of our ſelves,* in all events, *unto the Sovereign will, pleaſure and diſpoſal of God.* May he not do what he will with his own? *Is it not right and meet it ſhould be ſo? Is not his Will in all things Infinitely Holy, Wiſe, Juſt, and Good? Doth he not know what is beſt for us, and what conduceth moſt unto his own Glory? Doth not he alone do ſo? So is it to live in the* Exerciſe of Faith, *that if God calls us unto any of thoſe things, which are peculiarly dreadful unto our Natures, he will give us ſuch ſupplies of* Spiritual ſtrength *and Patience, as ſhall enable us to undergo them, if not with eaſe and joy, yet with Peace and Quietneſs beyond our Expectation. Multitudes have had experience that thoſe things which* at a diſtance *have had an Aſpect of* overwhelming dread, *have been far from unſupportable in their approach, when ſtrength hath been received from above to encounter with them. And moreover it is in this caſe required, that we be frequent and ſteady in comparing theſe things with thoſe which are* eternal, *both as unto the miſery, which we are freed from, and that bleſſedneſs which is prepared for us. But I ſhall proceed no farther with theſe particulars.*

THERE is none of all the things we have inſiſted on, neither the Reſignation of a departing Soul into the hand of God, *nor a* willingneſs to lay down this fleſh in the duſt, *nor a* readineſs to comply with the Will of God, as to the times and ſeaſons, or the way and manner of the approach of Death, *that can be attained unto, without a proſpect of that Glory that ſhall give us a new ſtate far more excellent than what we here leave or depart from. This we cannot have, whatever we pretend, unleſs we have ſome preſent views of the Glory of Chriſt. An Apprehenſion of the future Manifeſtation of it in Heaven, will not relieve us, if here we know not what it is, and wherein it doth conſiſt; if we have not ſome previous Diſcovery of it in this Life. This is that which will make all things eaſie and pleaſant unto us, even Death it ſelf, as it is a means to bring us unto its full enjoyment.*

OTHER great and glorious Advantages which may be obtained in the diligent diſcharge of the Duty here propoſed, might be inſiſted on; but that the things themſelves diſcourſed of will evidently Diſcover, and Direct us unto the Spring and Reaſons of them: Beſides, Weakneſs, Wearineſs, and the near Approaches of Death do call me off from any further labour in this kind.

John XVII. 24.

Father, I will that they also whom thou haſt given me, be with me where I am: that they may behold my Glory which thou haſt given me.

THE High Prieſt under the Law when he was to enter into the Holy Place on the Solemn day of Atonement, was to take *both his hands full of ſweet Incenſe* from the *Golden Table of Incenſe*, to carry along with him in his entrance. He had alſo a *Cenſer* filled with *Fire*, that was taken from the Altar of *Burnt-offerings*, where Atonement was made for Sin with Blood. Upon his actual entrance through the vail, he put the *Incenſe on the Fire in the Cenſer*, until the *Cloud of it's ſmoak* covered the *Ark*, and the *Mercy Seat*. See *Levit.* 16. 12, 13. And the end hereof was to preſent unto God, in the behalf of the People, a ſweet ſmelling Savour from the Sacrifice of Propitiation. See the Declaration of theſe things in our Expoſition of *Heb.* 9*th*.

IN Anſwer unto this *Myſtical Type*, the great *High-prieſt* of the Church, our Lord Jeſus Chriſt, being to enter into the *Holy Place not made with hands*, did by the glorious Prayer Recorded in this Chapter, influenced from the *Blood of his Sacrifice*, fill the Heavens above, the glorious Place of God's Reſidence, with a *cloud of*

Incenſe,

Incenſe, or the *ſweet perfume* of his Bleſſed Interceſſion, typed by the *incenſe* offered by the High-prieſt of old. By the ſame *Eternal Fire* wherewith he offered himſelf a *bloody Sacrifice* to make Atonement for Sin, he kindled in his moſt Holy Soul thoſe deſires for the *Application* of all its Benefits unto his *Church*, which are here expreſſed, and wherein his Interceſſion doth conſiſt.

IT is only one paſſage in the Verſe above named, that at preſent I deſign an enquiry into. And this is the *ſubject matter* of what the Lord Chriſt here deſires in the behalf of thoſe *given him by the Father*; namely, That they may *behold his glory*.

IT is evident, That in this Prayer the Lord Chriſt hath reſpect unto his *own Glory*, and the *manifeſtation* of it, which he had in the entrance asked of the Father, *ver.* 4, 5. But in this place he hath not ſo much reſpect unto it as *his own*, as unto the Advantage, Benefit, Satisfaction and Bleſſedneſs of his Diſciples, in the *beholding* of it. For theſe things were the end of all that *Mediatory Glory* which was given unto him. So *Joſeph* charged his *Brethren*, when he had revealed himſelf unto them, that they ſhould *tell his Father of all his Glory in Egypt*, *Gen.* 45. 13. This he did, not for an *Oſtentation* of his own Glory, but for the *Satisfaction* which he knew his Father would take in the Knowledge of it. And ſuch a *manifeſtation of his Glory* unto his Diſciples doth the Lord Chriſt here deſire, as might fill them with Bleſſed Satisfaction for evermore.

THIS alone which is here prayed for, will give them ſuch ſatisfaction, and nothing elſe. The Hearts of Belivers are like the *Needle* touched by the *Load-ſtone*, which cannot reſt until it comes to the Point whereunto by the ſecret Vertue of it, it is directed. For being once touched by the Love of Chriſt, receiving therein an impreſſion of ſecret ineffable Vertue, they will ever be in motion,

on, and reſtleſs, until they come unto him, and *behold his Glory.* That Soul which can be ſatisfied *without it*, that cannot be eternally ſatisfied *with it*, is not partaker of the efficacy of his Interceſſion.

I ſhall lay the Foundation of the enſuing Meditations in this one Aſſertion, namely, *That one of the greateſt Priviledges and Advancements of Believers, both in this World, and unto Eternity, conſiſts in their* BEHOLDING THE GLORY OF CHRIST. This therefore he deſires for them in this Solemn Interceſſion, as the complement of all his other requeſts in their behalf; That they may *behold my Glory.* Ἵνα θεωρῶσι; that they may *ſee, view, behold* or contemplate on *my Glory.* The Reaſons why I aſſign not this glorious Priviledge only unto the *Heavenly ſtate*, which is principally reſpected in this place, but apply it unto the ſtate of Believers in this World alſo, with their Duties and Priviledges therein, ſhall be immediately declared.

ALL Unbelievers do in their Heart call Chriſt *Ichabod*; *Where is the Glory?* They ſee neither *form nor comelineſs in him*, that he ſhould be deſired. They look on him as *Michael Saul's* Daughter did on *David dancing before the Ark*, when ſhe deſpiſed him in her Heart. They do not indeed (many of them) *call Jeſus Anathema*, but cry, *Hail Maſter*, and then Crucifie him.

HENCE have we ſo many Curſed Opinions advanced in derogation unto his Glory, ſome of them really deſtructive of all that is truly ſo; yea denying the *only Lord that bought us*, and ſubſtituting a falſe Chriſt in his room. And others there are who expreſs their ſlight thoughts of him and his glory, by bold irreverent enquiries, *of what uſe his perſon is in our Religion*; as though there were any thing in our Religion, that hath either Reality, Subſtance, or Truth, but by vertue of its Relation thereunto. And by their *Anſwers*, they bring their own *Enquiries* yet nearer unto the borders of Blaſphemy.

NEVER

NEVER was there an Age ſince the name of Chriſtians was known upon the Earth, wherein there was ſuch a direct Oppoſition made unto the *Perſon and Glory of Chriſt*, as there is in that wherein we live. There were indeed in the firſt Times of the Church, ſwarms of proud, doting, brainſick perſons, who vented many fooliſh imaginations about him, which iſſued at length in *Arianiſm*, in whoſe Ruines they were buried. The *Gates of Hell* in them, prevailed not againſt the Rock on which the Church is built. But as it was ſaid of *Cæſar*, *Solus acceſſit ſobrius, ad perdendam Rempublicam*; *He alone went ſoberly about the Deſtruction of the Commonwealth*; So we now have great Numbers who oppoſe the Perſon and Glory of Chriſt, under a pretence of *Sobriety of Reaſon*, as they vainly plead. Yea, the disbelief of the Myſteries of the *Trinity, and the Incarnation of the Son of God*, the ſole Foundation of Chriſtian Religion, is ſo diffuſed in the World, as that it hath almoſt devoured the power and vitals of it. And not a few, who dare not yet expreſs their minds, do give broad intimations of their intentions and good will towards him, in making them the Object of their ſcorn and reproach, who deſire to know nothing but him, and him Crucified.

GOD in his appointed time will effectually Vindicate his *Honour* and *Glory*, from the vain attempts of Men of corrupt minds againſt them.

IN the mean time, it is the Duty of all thoſe who *love the Lord Jeſus in ſincerity*, to give Teſtimony in a peculiar manner unto this Divine Perſon and Glory, according unto their ſeveral Capacities, becauſe of the Oppoſition that is made againſt them.

I HAVE thought my ſelf on many accounts obliged to caſt my Mite into this Treaſury. And I have choſen ſo to do, not in a way of *controverſie* (which formerly I have engaged in) but ſo, as together with the vindica-

tion

tion of the Truth, to promote the ſtrengthning of the Faith of true Believers, their Edification in the Knowledge of it; and to expreſs the Experience which they have, or may have of the Power and Reality of theſe things.

THAT which at preſent I deſign to Demonſtrate is, That the *Beholding of the Glory of Chriſt, is one of the greateſt Priviledges and Advancements that Believers are capable of in this World, or that which is to come.* It is that whereby they are firſt gradually *conformed* unto it, and then fixed in the Eternal *enjoyment* of it. For here in this life, *beholding his Glory, they are changed or transformed into the likeneſs of it*, 2 *Cor.* 3. 18. and hereafter, they ſhall be *for ever like unto him*, becauſe they *ſhall ſee him as he is*, 1 *Joh.* 3. 1, 2. Hereon do our preſent Comforts, and future Bleſſedneſs depend. This is the Life and Reward of our Souls. He that *hath ſeen him hath ſeen the Father alſo*; *Joh.* 14. 9. For we diſcern the *Light of the Knowledge of God, only in the Face of Jeſus Chriſt*, 2 *Cor.* 4. 6.

THERE are therefore, two ways or degrees *of beholding the Glory of Chriſt*, which are conſtantly diſtinguiſhed in the Scripture. The one is by *Faith* in this World, which is the Evidence of things not ſeen. The other is by *Sight*, or immediate viſion in Eternity, 2 *Cor.* 5. 7. *We walk by faith and not by ſight.* We do ſo whilſt we are in this World, *whilſt we are preſent in the Body, and abſent from the Lord*, ver. 8. But we ſhall live and walk by *Sight* hereafter. And it is the Lord Chriſt and his Glory, which are immediate objects both of this *Faith* and *Sight*. For we here *behold him darkly in a Glaſs* (that is by Faith) *but we ſhall ſee him face to face*; (by immediate viſion.) *Now we know him in part: but then we ſhall know him as we are known*, 1 *Cor.* 13. 12. What is the difference between theſe two ways of *beholding the Glory of Chriſt*, ſhall be afterwards declared.

IT is the firſt way, namely by *Viſion* in the Light of Glory, that is principally included in that prayer of our Bleſſed Saviour, that his Diſciples may be *where he is, to behold his Glory*. But, I ſhall not confine my enquiry thereunto; nor doth our Lord Jeſus exclude from his deſire, that Sight of his Glory which we have *by faith* in this World; but prays for the Perfection of it in Heaven. It is therefore the *firſt way*, that in the firſt place I ſhall inſiſt upon, and that for the Reaſons enſuing.

1. NO Man ſhall ever behold the Glory of Chriſt by *Sight* hereafter, who doth not in ſome meaſure behold it by *Faith* here in this World. *Grace* is a neceſſary preparation for *Glory*, and *Faith* for *Sight*. Where the Subject, the Soul, is not previouſly ſeaſoned with *Grace* and *Faith*, it is not capable of *Glory*, or *Viſion*. Nay, perſons not diſpoſed hereby unto it, cannot deſire it, whatever they pretend; they only deceive their own Souls, in ſuppoſing that ſo they do. Moſt Men will ſay with confidence, living and dying, *that they deſire to be with Chriſt, and to behold his Glory*; But they can give no Reaſon, why they ſhould deſire any ſuch thing; only they think it ſomewhat that is better than to be in that evil condition which otherwiſe they muſt be caſt into for ever, when they can be here no more. If a Man pretend himſelf to be enamoured on, or greatly to deſire what he never *ſaw*, nor was ever repreſented unto him, he doth but dote on his own Imaginations. And the pretended deſires of many, to *behold the Glory of Chriſt* in Heaven, who have no view of it by Faith whilſt they are here in this World, are nothing but ſelf-deceiving imaginations.

SO do the *Papiſts* delude themſelves. Their Carnal Affections are excited by their outward Senſes, to delight in *Images* of Chriſt, in his Sufferings, his Reſurrection, and Glory above. Hereon they ſatisfie themſelves, that they *behold the Glory of Chriſt* himſelf, and that with

Love and great Delight. But whereas there is not the leaſt true Repreſentation made of the Lord Chriſt, or his Glory, in theſe things, that being confined abſolutely unto the Goſpel alone, and this way of attempting it being laid under a ſevere interdict, they do but ſport themſelves with their own deceivings.

THE Apoſtle tells us concerning himſelf, and other Believers, when the Lord Chriſt was preſent, and converſed with them in the Days of his Fleſh, that they *ſaw his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth. Joh.* 1. 14. And we may enquire, what was this Glory of Chriſt, which they ſo ſaw, and by what means they obtained a proſpect of it? For (1.) It was not the Glory of his *outward condition*, as we behold the Glory and Grandeur of the Kings and Potentates of the Earth; For he made *himſelf of no Reputation*, but being in the Form of a Servant, he walked in the Condition of a Man of low Degree. The Secular Grandeur of his *pretended Vicar*, makes no Repreſentation of that Glory of his, which his Diſciples ſaw. He kept no Court, nor Houſe of Entertainment, nor (though he made all things) had of his own where to lay his Head. Nor 2. Was it with reſpect to the outward Form of the *Fleſh which he was made*, wherein he took our Nature on him, as we ſee the Glory of a comely or beautiful Perſon; For he had therein neither *form nor comelineſs*, that he ſhould be deſired, *his viſage was ſo marred more than any Man, and his form more than the ſons of men*, Iſa. 52. 14. *Chap.* 53. 2, 3. All things appeared in him as became *a Man of Sorrows.* Nor 3. Was it abſolutely the *Eternal Eſſential Glory of his Divine Nature*, that is intended. For this no Man can ſee in this World. What we ſhall attain in a view thereof hereafter, we know not. But 4. It was his Glory, as he was *full of Grace and Truth.* They ſaw the Glory of his Perſon and his Office

Office in the Adminiſtration of *Grace and Truth*. And how, or by what means did they ſee this Glory of Chriſt? It was by *Faith*, and no otherwiſe. For this Priviledge was granted unto them only who *received him, and believed on his name*, ver. 12. This was that Glory which the *Baptiſt* ſaw, when upon his coming unto him he ſaid unto all that were preſent, *Behold the Lamb of God which taketh away the Sin of the World*, Joh. 1. 29, 30, 31, 32, 33.

WHEREFORE let no Man deceive himſelf: He that hath no *Sight* of the Glory of Chriſt here, ſhall never have any of it hereafter unto his Advantage. It is not therefore unto Edification, to diſcourſe of Beholding the Glory of Chriſt in Heaven by *viſion*, until we go through a tryal, whether we ſee any thing of it in this World by *Faith* or no.

2*ly*. THE *beholding of Chriſt in Glory*, is that which in it ſelf is too High, Illuſtrious, and Marvellous for us in our preſent condition. It hath a ſplendor and glory too great for our preſent Spiritual *viſible faculty*; as the direct, immediate ſight of the Sun darkens our ſight, and doth not relieve or ſtrengthen it at all. Wherefore we have no way to take into our minds any true Spiritual Apprehenſions of the Nature of *Immediate Viſion*, or what it is to ſee the Glory of Chriſt in Heaven, but by that *View* which we have by *Faith* in this life of the ſame Glory. Whatever otherwiſe falls into our Minds, is but conjecture and imagination; Such as are the Contemplations of moſt about Heavenly things.

I have ſeen and read ſomewhat of the Writings of of Learned Men, concerning the *ſtate of future glory*; ſome of them are filled with *excellent Notions of Truth*, and *Elegancy of Speech*, whereby they cannot but much affect the minds of them who duely conſider what they ſay. But I know not well whence it comes to paſs, many complain, that in reading of ſuch diſcourſes they are like a

Man

Man who *behold his natural face in a Glass, and immediately forgets what manner of Man he was*; as one of old complained to the same purpose upon his perusal of *Plato*'s contemplations about the Immortality of the Soul. The things spoken do not abide, nor Incorporate with our minds. They *please* and *refresh* for a little while, like a showre of Rain in a dry Season, that soaketh not unto the Roots of things; the power of them doth not enter into us. Is it not all from hence, that their *notions of future things* are not enduced out of the *Experience* which we have of the Beginnings of them in this World; without which, they can make no permanent abode in our minds, nor continue any Influence upon our Affections? yea, the Soul is disturbed, not edified, in all *Contemplations of future Glory*, when things are proposed unto it, whereof in this life it hath neither foretaste, sense, experience, nor evidence. No man ought to look for any thing in Heaven, but what one way or other he hath some *experience* of in this Life. If Men were fully perswaded hereof, they would be, it may be, more in the exercise of Faith and Love about Heavenly things, than for the most part they are. At present they know not what they enjoy, and they look for they know not what.

HENCE is it, that Men utterly strangers unto all Experience of the Beginning of Glory in themselves as an effect of Faith, have filled their Divine Worship with *Images*, *Pictures*, and *Musick*, to represent unto themselves somewhat of that Glory which they fancy to be above. For into that which is truly so, they have no prospect, nor can have; because they have no experience of its power in themselves; nor do they taste of its Goodness by any of its First-fruits in their own minds. Wherefore by that view alone, and not otherwise, which we have of the *Glory of Christ by Faith* here in this World, we may attain such blessed conceptions of our beholding *his*

glory above by *immediate viſion*, as ſhall draw out our Hearts unto the Admiration of it, and deſires of its full enjoyment.

3. HEREIN then our preſent *edification* is principally concerned. For in this preſent *beholding of the Glory of Chriſt*, the Life and Power of Faith are moſt eminently acted. And from this Exerciſe of *Faith*, doth *Love* unto Chriſt principally, if not ſolely ariſe and ſpring. If therefore we deſire to have *Faith in its vigor*, or *Love in its Power*, giving Reſt, Complacency, and Satisfaction unto our own Souls, we are to ſeek for them in the diligent diſcharge of this Duty; elſewhere they will not be found. Herein would I live; Herein would I Dye; Hereon would I dwell in my Thoughts and Affections, to the withering and conſumption of all the painted Beauties of this World, unto the Crucifying all things here below, until they become unto me a dead and deformed thing, no way meet for affectionate Embraces.

FOR theſe, and the like Reaſons, I ſhall firſt enquire into our Beholding of the *Glory of Chriſt in this world by Faith*; And therein endeavour to lead the Souls of them that Believe, into the more retired walks of Faith, Love, and Holy Meditation, *whereby the King is held in his Galleries*. Cant. 7. 5.

BUT becauſe there is no Benefit in, nor advantage by the Contemplation of this Sacred Truth, but what conſiſts in an improvement of the practice of the duty declared in it, namely, the *conſtant beholding of the Glory of Chriſt by Faith*: I ſhall for the promotion of it, premiſe ſome few Advantages which we may have thereby.

1. WE ſhall hereby be made *fit and meet for Heaven*. Every man is not ſo, who deſires it, and hopes for it. For ſome are not only unworthy of it, and excluded from it by reaſon of Sin; but they are *unmeet* for it, and incapable of any advantage by it. All men indeed think themſelves

themſelves *fit enough for Glory* (what ſhould hinder them?) if they could attain it. But it is becauſe they know not what it is. Men ſhall not be *clothed with Glory*, as it were, whether they will or no. It is to be received in that Exerciſe of the Faculties of their Souls, which ſuch Perſons have no Ability for. Muſick hath no Pleaſure in it, unto them that cannot hear; nor the moſt beautiful Colours unto them that cannot ſee. It would be no Benefit unto a Fiſh to take him from the bottom of the Ocean, filled with Cold and Darkneſs, and to place him under the Beams of the Sun. For he is no way meet to receive any Refreſhment thereby. Heaven it ſelf would not be more advantagious unto Perſons not renewed by the Spirit of Grace in this Life.

HENCE the Apoſtle gives thanks *unto the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light*, Col. 1. 12. Indeed the Beginning here, and the Fulneſs of Glory hereafter, are communicated unto Believers by an Almighty Act of the Will and Grace of God. But yet he hath ordained Ways and Means whereby they may be made *meet receptive Subjects* of the Glory ſo to be communicated unto them. That this Way and Means is by the *beholding of the Glory of Chriſt by Faith*, ſhall be fully declared in our Progreſs. This therefore ſhould excite us unto this Duty; for all our *preſent* Glory conſiſts in our Preparation for *future* Glory.

2. NO Man can by Faith take a real View of this Glory, but *Vertue will proceed from it* in a transforming Power, to *change him into the ſame Image*. 2 Cor. 3. 18. How this is done, and how we become like unto Chriſt, by beholding his Glory, ſhall be fully declared in our Progreſs.

3. THE conſtant Contemplation of the Glory of Chriſt, will give Reſt, Satisfaction, and Complacency unto the Souls of them who are exerciſed therein. Our

Minds are apt to be filled with a Multitude of perplexed Thoughts, Fears, Cares, Dangers, Diſtreſſes, Paſſions, and Luſts, do make various Impreſſions on the Minds of Men, filling them with Diſorder, Darkneſs, and Confuſion. But where the Soul is fixed in its Thoughts and Contemplations on this glorious Object, it will be brought into, and kept in an Holy, Serene, Spiritual Frame. For to be *Spiritually minded, is Life and Peace.* And this it doth, by taking off our Hearts, from all undue Regard unto all things below, in compariſon of the great Worth, Beauty, and Glory of what we are converſant withal. See *Phil.* 3. 7, 8, 9, 10, 11. A Defect herein makes many of us Strangers unto an Heavenly Life; and to live beneath the Spiritual Refreſhments and Satisfactions that the Goſpel doth tender unto us.

4. THE Sight of the Glory of Chriſt, is the Spring and Cauſe of our Everlaſting Bleſſedneſs. We *ſhall be ever with the Lord,* 1 *Theſ.* 4. 17. Or, *be with Chriſt, which is beſt of all. Phil.* 1. 23. For there ſhall we *behold his Glory, Joh.* 17. 24. and by *ſeeing him as he is, we ſhall be made like him,* 1 *Joh.* 3. 2. which is our Everlaſting Bleſſedneſs.

THE Enjoyment of God by *Sight,* is commonly called the *Beatifical Viſion*; and it is the ſole Fountain of all the Actings of our Souls in the State of Bleſſedneſs, which the old *Philoſophers* knew nothing of; neither do we know diſtinctly what they are, or what is this Sight of God. Howbeit, this we know, that God in his *Immenſe Eſſence* is *inviſible* unto our Corporeal Eyes, and will be ſo to Eternity; as alſo *incomprehenſible* unto our Minds. For nothing can perfectly comprehend that which is Infinite, but what is it ſelf Infinite. Wherefore the Bleſſed and *Bleſſing Sight* which we ſhall have of God, will be always *in the Face of Jeſus Chriſt.* Therein will that Manifeſtation of the Glory of God in his Infinite Perfecti-

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ons, and all their bleſſed Operations, ſo ſhine into our Souls, as ſhall immediately fill us with Peace, Reſt, and Glory.

THESE things we here admire, but cannot comprehend. We know not well what we ſay, when we ſpeak of them: yet is there in True Belivers a Fore-ſight, and Fore-taſte of this Glorious Condition. There enters ſometimes by the Word and Spirit into their hearts ſuch a ſenſe of the *uncreated Glory* of God, ſhining forth in Chriſt, as Affects and Satiates their Souls with ineffable Joy. Hence ariſeth that *Peace of God* which is *above all Underſtanding*, keeping our Hearts and Minds through Jeſus Chriſt. *Phil.* 4. 7. *Chriſt in Believers the Hope of Glory*, gives them to taſte of the Firſt-fruits of it; yea, ſometimes to bath their Souls in the *Fountain of Life*, and to *drink of the Rivers of Pleaſure* that are at his Right hand. Where any are utterly unacquainted with theſe things, they are Carnal, yea, Blind, *and ſeeing nothing afar off*. Theſe Enjoyments indeed are rare, and for the moſt part of ſhort Continuance. *Rara hora, brevis mora.* But it is from our own Sloth and Darkneſs that we do not enjoy more *Viſits* of this Grace; and that the Dawnings of Glory do not more ſhine on our Souls. Such things as theſe may excite us to Diligence in the Duty propoſed unto us.

AND I ſhall enquire. 1. *What* is that *Glory of Chriſt*, which we do, or may *behold* by Faith? 2. *How* do we *behold* it? 3. *Wherein* our doing ſo differs from immediate Viſion in Heaven. And in the whole we ſhall endeavour an Anſwer unto the Enquiry made unto the Spouſe, by the Daughters of *Jeruſalem*. *Cant.* 5. 9. *What is thy Beloved more than another Beloved, thou faireſt among Women? What is thy Beloved more than another Beloved, that thou doſt ſo charge us?*

CHAP. II.

The Glory of the Perſon of Chriſt, as the only Repreſentative of God unto the Church.

THE *Glory of Chriſt*, is the Glory of the Perſon of Chriſt. So he calls it τὴν δόξαν τὴν ἐμὴν, *Joh.* 17. 28. *That Glory which is mine*, belongeth to me, unto my Perſon.

THE Perſon of Chriſt may be conſidered two ways. 1. *Abſolutely* in it ſelf. 2. In the *Suſception* and Diſcharge of his Office, with what enſued thereon. His Glory on theſe diſtinct Accounts, is diſtinct and different; but all equally *his own*. How in both reſpects we may *behold* it by Faith, is that which we enquire into.

THE firſt thing wherein we may behold the Glory of the *Perſon of Chriſt*, God and Man, which was given him of his Father, conſiſts in the *Repreſentation* of the Nature of God, and of the Divine Perſon of the *Father*, unto the Church in him; *For we behold the Glory of God in the Face of Jeſus Chriſt*, 2 *Cor.* 4. 6. Otherwiſe we know it not, we ſee it not, we ſee nothing of it: that is the way of *ſeeing* and *knowing* God, declared in the Scripture, as our Duty and Bleſſedneſs. The Glory of God comprehends both the Holy Properties of his Nature, and the Counſels of his Will; and the *Light of the Knowledge of theſe things*, we have only in the *Face* or Perſon of Jeſus Chriſt. Whatever obſcure imperfect Notions we may have of them otherways, we cannot have φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ the Light of the Illuminating, iradiating Knowledge of the Glory

Glory of God, which may enlighten our Minds, and sanctifie our Hearts, but only ἐν προσώπῳ *in the Face* or Person of *Jesus Christ*; for he is the *Image of God*, 2 *Cor.* 4. 4. The Brightness of the Fathers Glory, and the *express Image of his Person*, *Heb.* 1. 2. The *Image of the invisible God*, *Col.* 1. 16. I do here only mention these things, because I have handled them at large in my Discourse of the *Mistery* of *Godliness*, or the *Person* of *Christ*; whereunto I refer the Readers for their full Declaration and Vindication. Herein is he glorious, in that he is the great *Representative* of the Nature of God, and his Will unto us, which without him would have been eternally hid from us, or been invisible unto us; we should never have *seen* God at any time, here nor hereafter, *Joh.* 1. 18.

IN his Divine Person absolutely considered, he is the Essential Image of God, even the Father: *He is in the Father*, and the Father in him, in the Unity of the same Divine Essence, *Joh.* 14. 10. Now he is *with the Father*, *John* 1. 1. In the Distinction of his Person, so is he his Essential Image, *Col.* 1. 15. *Heb.* 1. 2. In his Incarnation he becomes the Representative Image of God unto the Church, 2 *Cor.* 4. 6. without whom our Understandings can make no such Approach unto the Divine Excellencies, but that God continues to be *unto us*, what he is in *himself*, *the Invisible God*. In the Face of Jesus Christ, we see his Glory.

THIS is the *Original Glory of Christ given him by his Father*, and which by Faith we may behold: He, and he alone declares, represents and makes known unto Angels and Men, the *Essential Glory* of the Invisible God, his Attributes and his Will, without which, a perpetual comparative Darkness would have been on the whole Creation, especially that part of it here below.

THIS is the Foundation of our Religion, the *Rock whereon the Church is built*, the Ground of all our Hopes of

Salvation, of Life and Immortality: All is reſolved into this; namely, the *Repreſentation* that is made of the Nature and Will of God, in the Perſon and Office of Chriſt: If this fail us, we are loſt for ever; if this Rock ſtand firm, the Church is ſafe here, and ſhall be triumphant hereafter.

HEREIN then is the Lord Chriſt exceedingly glorious. Thoſe who cannot *behold this Glory of his by Faith*, namely, as he is the great Divine Ordinance to *repreſent God* unto us, they know him not. In their Worſhip of him, they worſhip but an Image of their own deviſing.

YEA, in the Ignorance and Neglect hereof conſiſts the *formal Nature of Unbelief*, even that which is inevitably ruinous unto the Souls of Men. He that diſcerns not the *Repreſentation of the Glory of God* in the Perſon of Chriſt unto the Souls of Men, is an Unbeliever. Such was the State of the unbelieving *Jews* and *Gentiles* of old; They did not, they would not, they could not behold the Glory of God in him, nor how he did repreſent him. That this was both the Cauſe, and the *Formal Nature* of their Unbelief, the Apoſtle declares at large, 1 *Cor.* 1. 21, 22, 23, 24, 25. Not to ſee the Wiſdom of God, and the Power of God, and conſequently all the other holy Properties of his Nature in Chriſt, is to be an Unbeliever.

THE Eſſence of Faith conſiſts in a due Aſcription of Glory to God, *Rom.* 4. 20. This we cannot attain unto without the Manifeſtation of thoſe *Divine Excellencies* unto us, wherein he is Glorious. This is done in Chriſt alone, ſo as that we may glorifie God in a ſaving and acceptable Manner. He who diſcerns not the Glory of Divine Wiſdom, Power, Goodneſs, Love and Grace, in the Perſon and Office of Chriſt, with the way of the Salvation of Sinners by him, is an Unbeliever.

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SINCE Men fell from God by ſin, it is no ſmall part of their Miſery and Puniſhment, that they are covered with *thick Darkneſs and Ignorance* of the Nature of God. They know him not, they have not ſeen him at any time. Hence is that Promiſe to the Church in Chriſt, *Iſa.* 60. 1, 2. *For behold the Darkneſs ſhall cover the Earth, and groſs Darkneſs the People: but the Lord ſhall ariſe upon thee, and his Glory ſhall be ſeen upon thee.*

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iſtence and Excellencies. And theſe Notions they adorned with great Elegancy of Speech, to allure others unto the Admiration of them. Hereon they boaſted themſelves to be the only *Wiſe Men* in the World, *Rom.* 1. 22. φάσκοντες εἶναι σοφοὶ they *boaſted* that they were the Wiſe: But we muſt abide in the Judgment of the Apoſtles, concerning them in their Enquiries: He aſſures us, that the *World in its Wiſdom*, that is, theſe wiſe Men in it by their Wiſdom *knew not God*, 1 *Cor.* 1. 21. And he calls the Authors of their beſt Notions *Atheiſts*, or *Men without God in the Word*, Epheſ. 2. 12. For,

1. THEY had no certain Guide, Rule, nor Light, which being attended unto, might lead them infallibly into the Knowledge of the Divine Nature: All they had of this Kind, was their own λογισμοὶ their *Reaſonings* or Imaginations, whereby they commenced συζητηταὶ τοῦ αἰῶνος τούτου *the great Diſputers of the World*; but in them they *waxed vain, and their fooliſh Heart was darkned*, *Rom.* 1. 21. They did at beſt but endeavour ψηλαφᾶν, *to feel after God*, as Men do in the Dark, after what they cannot clearly diſcern, *Acts* 17. 27. Among others, *Cicero*'s Book *De Natura Deorum*, gives us an exact Account of the Intention of the Apoſtle in that Expreſſion. And it is at this Day not Want of Wit, but Hatred of the Myſteries of our Religion, which makes ſo many prone to forgo all *Supernatural Revelation*, and to betake themſelves unto a Religion declared, as they ſuppoſe, by Reaſon, and the Light of Nature; like Bats and Owls, who being not able to bear the Light of the Sun, betake themſelves unto the Twi-light, to the Dawnings of Light and Darkneſs.

2. WHATEVER they did attain, as unto *rational Notions* about things inviſible and incomprehenſible, yet could they never deliver themſelves from ſuch Principles and Practiſes in Idolatry and all manner of flagitious Sins,

as

as that they could be of any Benefit unto them. This is ſo effectually demonſtrated by the Apoſtle in the *Firſt Chapter of the Epiſtle to the Romans*, as that we need not to inſiſt upon it.

MEN may talk what they pleaſe of a *Light within them*, or of the Power of Reaſon, to conduct them unto that Knowledge of God, whereby they may live unto him: But if they had nothing elſe, if they did not boaſt *themſelves* of that Light, which hath its Foundation and Original in Divine Revelation alone, they would not excel them, who in the beſt Management of their own Reaſonings, *knew not God*, but waxed vain in their Imaginations.

WITH reſpect unto this *Univerſal Darkneſs*, that is, Ignorance of God, with horrid Confuſion accompanying it in the Minds of Men, Chriſt is called, and is, the *Light of Men*, the *Light of the World*, becauſe in and by him alone this Darkneſs is diſpelled, as he is the *Son of Righteouſneſs*.

2. THIS Darkneſs in the Minds of Men, this Ignorance of God, his Nature and his Will, was the *Original of all Evil* unto the World, and yet continues ſo to be. For,

1. HEREON did Satan erect his Kingdom and Throne, obtaining in his Deſign until he bare himſelf as *the God of this World*, and was ſo eſteemed by the moſt. He exalted himſelf by Vertue of this *Darkneſs* (as he is *the Prince of Darkneſs*,) into the Place and Room of God, as the Object of the Religious Worſhip of Men. For the things which the *Gentiles ſacrificed, they ſacrificed unto Devils, and not to God*, 1 *Cor.* 10. 21. *Levit.* 17. 7. *Chap.* 32. 17. *Pſal.* 108. 27. *Gal.* 3. 8. This is the Territory of Satan; yea, the Power and Scepter of his Kingdom in the Minds of the *Children of Diſobedience*. Hereby he maintains his Dominion unto this Day in many and great

great Nations, and with individual perſons innumerable.

2. THIS is the ſpring of all wickedneſs and confuſion among men themſelves. Hence aroſe that flood of Abominations in the *Old World*, which God took away with a *Flood of Deſolation*: Hence were the ſins of *Sodom and Gomorrah*, which he revenged with *fire from Heaven.* In brief: All the Rage, Blood, Confuſion, Deſolations, Cruelties, Oppreſſions, Villanies, which the World hath been, and is filled withal, whereby the ſouls of men have been, and are *flouded* into eternal deſtruction, have all ariſen from this corrupt Fountain of the Ignorance of God.

3. OF ſuch as thoſe deſcribed, we are the *Poſterity* and Off-ſpring. Our Fore-fathers in this Nation, were given up unto as brutiſh a *ſervice of the Devil*, as any Nation under the Sun. It is therefore an effect of infinite mercy, that the day hath dawned on us, poor *Gentiles*, and that the *day-ſpring from on high hath viſited us.* See the glory of this Grace expreſſed, *Epheſ.* 3. 5, 6, 7, 8, 9, 10. God might have left us to periſh in the blindneſs and ignorance of our Fore-fathers; but of his own accord, and by his own powerful Grace alone, he hath *tranſlated us out of darkneſs into his marvellous light.* But alas! the horrible ingratitude of men, for the glorious light of the Goſpel, and the abuſe of it, will iſſue in a ſore revenge.

GOD was known under the Old Teſtament, by *the Revelation of his Word*, and the Inſtitution of his Worſhip. This was the glory and priviledge of *Iſrael*, as the *Pſalmiſt* declares, *Pſal.* 147. 19, 20. *He ſheweth his word unto Jacob, his ſtatutes and his judgments unto Iſrael; He hath not dealt ſo with any Nation,* The Church then *knew him*; yet ſo as that they had an apprehenſion that he dwelt in *thick darkneſs*, where they could not have any clear views

of

of him, *Exod.* 20. 21. *Deut.* 5. 22. 1 *Kings* 8. 12. 2 *Chron.* 6. 1. And the Reaſon why God ſo repreſented himſelf in *darkneſs* unto them, was to inſtruct them in their imperfect ſtate, wherein they could not comprehend that glory which ſhould afterwards be revealed. For as he is now made known in Chriſt, we ſee that *he is light, and in him there is no darkneſs at all.*

4. HITHERTO darkneſs in general covered the Earth, and groſs darkneſs the people, as unto the knowledge of God; only there was a twilight in the Church. The day did not yet dawn, the *ſhadows did not flee away*, nor the *day-ſtar ſhine* in the hearts of men. But when the *Son of Righteouſneſs* did ariſe in his ſtrength and beauty, when the Son of God *appeared in the fleſh*, and in the diſcharge of his Office; God himſelf, as unto his Being, and manner of Exiſtence in *three diſtinct perſons*, with all the glorious properties of the Divine Nature, were illuſtriouſly manifeſted unto them that did believe, and the light of the knowledge of them diſpelled all the *ſhadows* that were in the Church, and ſhone into the *darkneſs* which was in the world, ſo as that none continued ignorant of God, but thoſe who would not ſee; See *Job* 1. 5, 14, 17, 18. 2 *Cor.* 4. 3, 4.

HEREIN is the Lord Chriſt glorious. And this is that which I ſhall now ſpeak unto; namely, *How we may behold the glory of Chriſt* in the Repreſentation and Revelation that is made of God and his glory, in his Perſon and Office, unto all that do believe. For it is not ſo much the declaration of the nature of the things themſelves, wherein the glory of Chriſt doth conſiſt, as our *way* and *duty*, in the *beholding of them*, which at preſent is deſigned.

HE calls unto us, ſaying, *Behold me, look unto me, and be ſaved*, Iſa. 45. 2. What is it that we ſee in Chriſt? What do we behold in him? He asketh that Queſtion concerning his Church, *What will ye ſee in the Shulamite?*

Shulamite? Whereto he anſwers, *as it were the company of two armies*, Cant. 6. 13. or the Two Churches of the Old and New Teſtament, in order and beauty. We may enquire, What ſhall we, what do we ſee in him? Do we ſee him as the *Image of the inviſible God*, repreſenting him, his Nature, Properties, and Will unto us? Do we ſee him as the *Character*, the *expreſs Image of the Perſon of the Father*, ſo as that we have no need of *Philip's* Requeſt, *Lord, ſhew us the Father*, becauſe having ſeen him, *we have ſeen the Father alſo*, John 14. 9.

THIS is our firſt ſaving view of Chriſt, the firſt inſtance of our *beholding his glory by faith.* So to ſee him, as to ſee God in him, is to behold his glory; for herein is he eternally glorious. And this is that Glory whoſe view we ought to long for, and labour after. And if we ſee it not, we are yet in darkneſs; yea, tho' we ſay we ſee, we are blind like others. So *David* longed and prayed for it, when yet he could behold it only in Types and Shadows, *Pſal.* 63. 1, 2. *O God, thou art my God, early will I ſeek thee; my ſoul thirſteth for thee, my fleſh longeth for thee, to ſee thy power and thy glory, ſo as I have ſeen them in the ſanctuary.* For there was in the Sanctuary an obſcure repreſentation of the Glory of God in Chriſt. How much more ſhould we prize that view of it, which we may have with open face, tho' yet *as in a glaſs*? 2 Cor. 3. 18.

MOSES when he had ſeen the Works of God, which were great and marvellous, yet found not himſelf ſatisfied therewith: Wherefore after all, he prays that God *would ſhew him his Glory*, *Exod.* 33. 18. He knew that the Ultimate Reſt, Bleſſedneſs and Satisfaction of the Soul, is not in ſeeing the *works* of God, but the *Glory of God* himſelf. Therefore did he deſire ſome immediate dawnings of it upon him in this World. *I beſeech thee ſhew me thy Glory.* And if we have right apprehenſions of the Future State of Bleſſedneſs, we cannot but have the ſame deſire

of

of seeing *more of his Glory* in this life. But the Question is, How me may attain it? If we are left unto our selves in this Enquiry, if we have no other way for it, but the immediate fixing of our thoughts on the Immensity of the Divine Nature, we must come every one to the Conclusion that *Agur* makes on the like consideration; *Surely I am more brutish than any Man, and have not the Understanding of a Man; I neither learned Wisdom, nor have the Knowledge of the Holy. Who hath ascended up into Heaven, or descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his sons name, if thou canst tell, Prov.* 30. 2, 3, 4.

IT is in Christ alone, that we may have a clear distinct view of the Glory of God and his Excellencies: For him, and him *alone* hath he appointed the representative of himself unto us: And we shall take an Account hereof in one or two especial Instances.

See Joh. 1. 18. Chap. 14. 7, 8, 9, 10. 2 Cor. 4. 6. Col. 1. 16. Ephes. 3. 4, 5, 6, 7, 8, 9, 10. Heb. 1. 2.

1. *INFINITE Wisdom* is one of the most glorious Properties of the Divine Nature: It is that which is directive of all the external Works of God, wherein the Glory of all the other Excellencies of God is manifested; wherefore the manifestation of the whole Glory of God proceeds originally from *Infinite Wisdom*. But as *Job* speaks, *Where shall this Wisdom be found, and what is the place of understanding? Chap.* 28. 12. *Can we by searching, find out God? Can we find out the Almighty to perfection? Chap.* 11. 7. As it is in it self an Essential, Eternal Property of the Divine Nature, we can have no comprehension of it: We can but adore it in that infinite distance wherein we stand from God; but in its Operations and Effects it may be discerned; for they are designed of God for its manifestation. Among these the most excellent is the contri-

vance

vance of the great Work of the Salvation of the Church; ſo it is celebrated by the Apoſtle, *Eph.* 3. 9, 10, 11. *To make all Men ſee what is the fellowſhip of the myſtery, which from the beginning of the World, hath been hid in God, who created all things by Jeſus Chriſt, to the intent, that now unto the principalities and powers in Heavenly places might be known by the Church, the manifold Wiſdom of God.*

If we have any Intereſt in God, if we have any hopes of Bleſſedneſs in *beholding of his Glory* unto Eternity, we cannot but deſire a view (ſuch as is attainable) of this Infinite *manifold Wiſdom* of *God* in this life. But it is in Chriſt alone that we can diſcern any thing of it; for him hath the Father choſen and ſealed to repreſent it unto us. *All the Treaſures of this Wiſdom are hid*, laid up, and laid out *in him*: Herein lies the eſſence and form of Faith. Believers by it do ſee the Wiſdom of God in Chriſt, in his Perſon and Office: *Chriſt the Wiſdom of God*; Unbelievers ſee it not, as the Apoſtle argues, 1 *Cor.* 1. 22, 23, 24.

IN beholding the Glory of this Infinite Wiſdom of God in Chriſt, we *behold his own Glory* alſo; the Glory given him of his Father; for this is his Glory, that in and by him, and him alone the Wiſdom of God is manifeſted and repreſented unto us. When God appointed him as the great and only means of this end, *he gave him honour and glory* above the whole Creation: for it is but little of Divine Wiſdom which the works of it declare, in compariſon of what is manifeſted in Chriſt Jeſus. We no way deny or extenuate the manifeſtation that is made of the *Wiſdom of God* in the works of Creation and Providence. It is ſufficient to detect the folly of *Atheiſm* and and Idolatry, and was deſigned of God unto that end. But it's *comparative inſufficiency*, with reſpect unto the re-repreſentation of it in Chriſt, as unto the ends of knowing God aright, and living unto him, the Scripture doth abundantly

abundantly atteſt. And the abuſe of it was *Catholic*, as the Apoſtle declares, *Rom.* 1. 20. &c. To ſee this Wiſdom clearly, is our Wiſdom; and a due apprehenſion of it, fills the Souls of Believers with *joy unſpeakable, and full of Glory.*

2. WE may alſo inſtance in the *Love of God.* The Apoſtle tells us, that *God is Love*, 1 *Joh.* 4. 8. Divine Love is not to be conſidered only in its effects, but in its Nature and Eſſence; and ſo it is *God himſelf*; *For God is Love.* And a bleſſed Revelation this is of the Divine Nature: It caſts out Envy, Hatred, Malice, Revenge, with all their Fruits, in Rage, Fierceneſs, Implacability, Perſecution, Murther, into the Territories of Satan. They belong not unto God in his Nature or Actings; for *God is Love.* So the ſame Apoſtle tells us, that he who *ſlew his Brother, was of the wicked one*, 1 Joh. 3. 12. He was of the Devil his Father, and his works did he do.

BUT the Enquiry is as before; How ſhall we have a view of this *Love*, of God as Love? By what way or means ſhall we behold the Glory of it? It is hidden from all living, in God himſelf. The Wiſe *Philoſophers*, who diſcourſed ſo much of the *Love of God*, knew nothing of this, that *God is Love.* The *Moſt* of the Natural Notions of men about it are *corrupt*, and the *beſt* of them *weak* and imperfect. Generally the Thoughts of men about it, are, that he is of a facile and eaſie Nature, one that they may make bold withal in all their occaſions, as the *Pſalmiſt* declares, *Pſal.* 50. 21. And whereas it muſt be learned in its Effects, Operations and Divine Ways of its manifeſtation, thoſe who know not Chriſt, know nothing of them; and many things in Providence do interpoſe to hinder our view of this Love; for although that indeed *God is Love*, yet *his wrath is revealed from Heaven againſt the ungodlineſs of Men*: As all things at this day are filled with Evidences of his anger and diſpleaſure: How then ſhall

we know, wherein ſhall we behold the Glory of God in this, that he is *Love*? The Apoſtle declares it in the next words, *ver.* 9. *Herein was manifeſt the love of God towards us, becauſe God ſent his only begotten Son into the World, that we might live through him.* This is the only Evidence given us that *God is Love.* Hereby alone is the Divine Nature as *ſuch* made known unto us; namely in the Miſſion, Perſon, and Office of the Son of God; Without this all is in Darkneſs as unto the true Nature and ſupream Operation of this Divine Love.

HEREIN do we behold the Glory of Chriſt himſelf, even in this life. This Glory was given him of the Father: Namely, That he now ſhould declare and evidence that *God is Love*; and he did ſo, *that in all things he might have the Preheminence.* Herein we may ſee how Excellent, how Beautiful, how Glorious and Deſirable he is, ſeeing in him alone we have a due Repreſentation of God *as he is Love*, which is the moſt joyful Sight of God that any Creature can obtain. He who beholds not the Glory of Chriſt herein, is utterly ignorant of thoſe Heavenly Myſteries; he knoweth neither God nor Chriſt; he hath neither the Father nor the Son. He knows not God, becauſe he knows not the holy Properties of his Nature in the Principal way deſigned by infinite Wiſdom for their Manifeſtation; he knows not Chriſt, becauſe he ſees not the Glory of God in him. Wherefore whatever Notions Men may have from the Light of Nature, or from the Works of Providence, that there is *Love in God*, however they may adorn them in elegant affecting Expreſſions: Yet from them no Man can know that *God is Love*, In the Revelation hereof Chriſt hath the Preeminence; nor can any Man comprehend any thing of it aright but in him. It is that which the whole Light of the Creation cannot diſcover; for it is the Spring and Center of the Myſtery of Godlineſs.

THESE

THESE things are of the *deep things of God*, ſuch as belong unto that *Wiſdom of God in a Myſtery*, which they that are Carnal cannot receive, as the Apoſtle teſtifies, 1 *Cor.* 2. 14. But the meaneſt Believer who lives in the Exerciſe of Faith, may have an Underſtanding of them ſo far as is needful unto his Love and Obedience. The Sum of the whole is this; if you would behold the Glory of Chriſt, as the great Means of your Sanctification and Conſolation, as the only Preparation for the beholding of his Glory in Eternal Bleſſedneſs: Conſider what of God is made known and *repreſented* unto you in him, wherein God purpoſed and deſigned to glorifie himſelf in him: Now this is all that may be known of God in a ſaving manner; eſpecially his *Wiſdom*, his *Love*, his Goodneſs, Grace and Mercy, whereon the Life of our Souls doth depend; And the Lord Chriſt being appointed the only Way and Means hereof, how exceeding glorious muſt he be in the Eyes of them that do believe!

THESE things being premiſed, I ſhall cloſe this firſt Conſideration of that *Glory of Chriſt which we behold by Faith in this World*, with ſome ſuch Obſervations, as may excite us unto the Practiſe of this great Duty, and Improvement of this great Priviledge; the greateſt which on this ſide Heaven we can be made Partakers of.

THERE are ſome who regard not theſe things at all, but rather deſpiſe them. They never entertain any ſerious thoughts of obtaining a View of the Glory of God in Chriſt, which is to be Unbelievers. They look on him as a *Teacher* that came forth from God to reveal his Will, and to teach us his Worſhip: and ſo indeed he was: But this they ſay was the *ſole uſe of his Perſon in Religion*, which is *Mahumetiſm*. The Manifeſtation of all the holy Properties of the Divine Nature, with the Repreſentation of them unto Angels above, and the Church in this World, as he is the *Image of the inviſible God*, in the Conſtitution

of his Perſon, and the Diſcharge of his Office, are things they regard not; yea, they deſpiſe and ſcorn what is profeſſed concerning them; for Pride and Contempt of others were always the ſafeſt Covert of Ignorance; otherwiſe it would ſeem ſtrange, that Men ſhould openly boaſt of their own Blindneſs. But theſe Conceptions of Mens Minds are influenced by that Unbelief of his Divine Perſon, which maketh havock of Chriſtianity at this Day in the World.

I ſpeak of them, whoſe minds are better diſpoſed towards heavenly things; and unto them I ſay, *Wherefore do you love Jeſus Chriſt?* for ſo you profeſs to do. Wherefore do you truſt in him? Wherefore do you honour him? Wherefore do you deſire to be in Heaven with him? Can you give a *reaſon of this hope* that is in you? An account why you do all or any of theſe things? If you cannot, all that you pretend towards him, is but fancy and imagination; you *fight uncertainly as men beating the air*; or is one of your reaſons hereof, That in him you *do by Faith behold that glory of God*, with the Holy Properties of his Nature, and their Principal Operations, in order unto your own Salvation and Bleſſedneſs, which otherwiſe would have been eternally hid from you? Hereon is he *precious unto them that do believe.*

LET us therefore, as many as *are ſpiritual, be thus minded.* Let us make uſe of this *Priviledge* with rejoycing, and be found in the diſcharge of this *Duty* with diligence: For thus to *behold the glory of Chriſt* is both our priviledge and our duty. The duties of the Law were a burthen and a yoke; but thoſe of the Goſpel are Priviledges and Advantages.

IT is a Promiſe concerning the days of the New Teſtament, that our *eyes ſhall ſee the King in his beauty*, Iſa. 33. 17. We ſhall behold the Glory of Chriſt in its Luſtre and Excellency: What is this *Beauty* of the King of Saints?

Saints? Is it not, that God is in him, and he is the great repreſentative of his Glory unto us? Wherefore in the contemplation of this Glory conſiſts the principal exerciſe of Faith: And who can declare the Glory of this Priviledge, That we who are born in Darkneſs, and deſerved to be caſt out into utter Darkneſs, ſhould be *tranſlated into this marvellous Light of the knowledge of the Glory of God in the Face of Jeſus Chriſt.*

WHAT are all the ſtained Glories, the fading Beauties of this World? Of all that the Devil ſhewed our Saviour from the Mount? What are they in compariſon of one View of the Glory of God repreſented in Chriſt, and of the Glory of Chriſt as his great Repreſentative?

THE moſt pernicious effect of Unbelief under the preaching of the Goſpel is, that together with an influence of Power from Satan, *it blinds the eyes of mens minds, that they ſhould not ſee this Glory of Chriſt*, whereon they periſh eternally, 2 Cor. 4. 3, 4.

BUT the moſt of thoſe who at this day are *called Chriſtians* are ſtrangers unto this duty: Our Lord Jeſus Chriſt told the *Phariſees*, that notwithſtanding all their boaſting of the knowledge of God, they had not *heard his voice at any time, nor ſeen his ſhape*; that is as *Moſes* did. They had no real acquaintance with him, they had no ſpiritual view of his Glory; and ſo it is amongſt our ſelves. Notwithſtanding the general profeſſion that is of the Knowledge of Chriſt, they are but few who thus behold his Glory; and therefore few who are transformed into his Image and Likeneſs.

SOME Men ſpeak much of the *Imitation of Chriſt*, and *following of his Example*; and it were well if we could ſee more of it really in effect. But no Man ſhall ever become *like unto him*, by bare *Imitation* of his Actions, without that view or intuition of his Glory which alone is ac-

companied with a transforming power to *change them into the ſame image.*

THE Truth is, the beſt of us all are wofully defective in this Duty, and many are diſcouraged from it, becauſe a Pretence of it in ſome hath degenerated into Superſtition: But we are loth at any time ſeriouſly to engage in it, and come with an unwilling kind of Willingneſs, unto the Exerciſe of our Minds in it.

THOUGHTS of this *Glory of Chriſt* are too *high* for us, or too *hard* for us, ſuch as we cannot long delight in; we turn away from them with a kind of Wearineſs; yet are they of the ſame Nature in general with our beholding of the Glory of Chriſt in Heaven, wherein there ſhall be no wearineſs or Satiety unto Eternity. Is not the Cauſe of it, that we are unſpiritual or carnal, having our Thoughts and Affections wonted to give Entertainment unto other things? For this is the principal Cauſe of our Unreadineſs and Incapacity to exerciſe our Minds in and about the great Myſteries of the Goſpel. 1 *Cor.* 3. 1, 2, 3. And it is ſo with us moreover, becauſe we do not ſtir up our ſelves with Watchfulneſs and Diligence in continual Actings of Faith on this Bleſſed Object. This is that which keeps many of us at ſo low an Ebb, as unto the Powers of an Heavenly Life, and ſpiritual Joys.

DID we abound in this Duty, in this Exerciſe of Faith, our Life in walking before God would be more ſweet and pleaſant unto us; our ſpiritual Light and Strength would have a daily Encreaſe; we ſhould more repreſent the Glory of Chriſt in our Ways and Walking, than uſually we do; and Death it ſelf would be moſt welcome unto us.

THE *Angels* themſelves *deſire to look* into the things of the Glory of Chriſt, 1 *Pet.* 1. 10, 12. There is in them Matter of Enquiry and Inſtruction for the moſt high and holy

holy Spirits in Heaven. The manifold Wiſdom of God in them is made known unto *Principalities and Powers in heavenly Places by the Church*, Epheſ. 3. 10. And ſhall we neglect that which is the Object of *Angelical* Diligence to enquire into; eſpecially conſidering that we are more than they concerned in it?

IS Chriſt then thus glorious in our Eyes? Do we *ſee the Father in him*, or by ſeeing of him? Do we ſedulouſly, daily contemplate on the Wiſdom, Love, Grace, Goodneſs, Holineſs, and Righteouſneſs of God, as revealing and manifeſting themſelves in him? Do we ſufficiently conſider, that the *immediate Viſion* of this Glory in Heaven will be our everlaſting Bleſſedneſs? Doth the *imperfect View* which we have of it here, encreaſe our Deſires after the *perfect Sight* of it above? With reſpect unto theſe Enquiries, I ſhall briefly ſpeak unto ſundry ſorts of Men.

SOME will ſay they underſtand not theſe things, nor any Concernment of their own in them. If they are true, yet are they *Notions* which they may ſafely be without the Knowledge of; for ſo far as they can diſcern, they have no Influence on Chriſtian Practice, or Duties of Morality. And the preaching of them doth but take off the Minds of Men from more neceſſary Duties. But *if the Goſpel be hid it is hid unto them that periſh.* And unto the Objection I ſay:

1. NOTHING is more fully and clearly revealed in the Goſpel, than that unto us Jeſus Chriſt is the *Image of the inviſible God* that he is the *Character of the Perſon of the Father*, ſo as that in *ſeeing him*, we ſee the Father alſo; that we have the *Light of the Knowledge of the Glory of God in his Face alone*, as hath been proved. This is the Principal Fundamental Myſtery and Truth of the Goſpel; and which if it be not received, believed, owned, all other Truths are uſeleſs unto our Souls. To refer all the

Teſtimonies that are given hereunto, to the Doctrine which he taught, in Contradiſtinction unto his Perſon, as acting in the Diſcharge of his Office, is *Antievangilical*, *Antichriſtian*, turning the whole Goſpel into a Fable.

2. IT is ſo, that the *Light of Faith* is given unto us principally to enable us to *behold the Glory of God in Chriſt*; to contemplate on it, as unto all the Ends of its Manifeſtation. So is it expreſly affirmed, 2 *Cor.* 4. 6. If we have not this Light, as it is communicated by the Power of God unto them that do believe, *Epheſ.* 1. 17, 18, 19. we muſt be Strangers unto the whole Myſtery of the Goſpel, 2 *Cor.* 4. 3, 4.

3. THAT in the *beholding of the Glory of God in Chriſt*, we behold his Glory alſo. For herein is he infinitely glorious above the whole Creation, in that in and by him alone the Glory of the Inviſible God is repreſented unto us. Herein do our Souls live. This is that whereby the Image of God is renewed in us, and we are made like unto the Firſt-born.

4. THIS is ſo far from being unneceſſary unto *Chriſtian Practice*, *and the ſanctified Duties of Morality*, that he knows not Chriſt, he knows not the Goſpel, he knows not the Faith of the Catholick Church, who imagins that they can be performed acceptably without it. Yea, this is the Root whence all other *Chriſtian Duties* do ſpring, and whereon they grow, whereby they are diſtinguiſhed from the Works of Heathens. He is no Chriſtian who believes not that Faith in the Perſon of Chriſt is the Spring of all Evangelical Obedience; or who knows not that this Faith reſpects the Revelation of the Glory of God in him.

IF theſe things are ſo, as they are the moſt important Truths of the Goſpel, and whoſe Denial overthrows the Foundation of Faith, and is ruinous to Chriſtian Religion: Certainly it is our Duty to live in the conſtant Exer-

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ciſe of Faith with reſpect unto this Glory of Chriſt. And we have ſufficient Experience of what kind of Morality the Ignorance of it hath produced.

OTHERS there are who may be ſome way *Strangers*, but are no way *Enemies* unto this Myſtery, and to the practical Exerciſe of Faith therein: Unto ſuch I ſhall tender the enſuing Directions.

1. RECKON in your Minds, that this *beholding of the Glory of Chriſt* by beholding the Glory of God, and all his Holy Properties in him, is the greateſt *Priviledge* whereof in this Life we can be made Partakers. The Dawning of Heaven is in it, and the *Firſt Fruits of Glory*; for this is *Life Eternal* to know the Father, and whom he hath ſent Chriſt Jeſus, *John* 17. 3. Unleſs you value it, unleſs you eſteem it as ſuch a *Priviledge*, you will not enjoy it; and that which is not valued according unto its Worth, is deſpiſed. It is not enough to think it a *Priviledge*, an *Advantage*; but it is to be *valued* above other things according unto its *Greatneſs* and Excellency. *Deſtruction and Death ſay we have heard the Fame of it with our Ears.* Job 28. 22. And if we do *no more*, we ſhall die Strangers unto it: We are to *cry after this Knowledge, and lift up our Voice for this Underſtanding*, if we deſign to attain it.

2. AS it is a great *Priviledge* which requires a due Valuation; ſo it is a great *Myſtery* which requires much Spiritual Wiſdom to the right underſtanding of it, and to direct in its Practiſe, 1 *Cor.* 2. 4, 5. Fleſh and Blood will not reveal it unto us, but we muſt be taught of God, to apprehend it, *John* 1. 12, 13. *Mat.* 16. 16, 17. Mere unſanctified Reaſon will never enable us unto, nor guide us in the Diſcovery of this Duty. Men are not ſo vain as to hope for Skill and Underſtanding in the Myſtery of a ſecular Art or Trade, without the diligent Uſe of thoſe Means whereby it may be attained; and ſhall we ſuppoſe

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that we may be furniſhed with ſpiritual Skill and Wiſdom in this ſacred Myſtery, without Diligence in the Uſe of the Means appointed of God for the attaining of it? The Principal of them is *Fervent Prayer*. Pray then with *Moſes*, that God would *ſhew you this his Glory*; pray with the Apoſtle, that *the Eyes of your Underſtandings may be enlightened to behold it*; Pray that the *God of our Lord Jeſus Chriſt, the Father of Glory, may give unto you the ſpirit of Wiſdom and Revelation in the Knowledge of him.* Fill your Minds with ſpiritual Thoughts and Contrivances about them. Slothful and lazy Souls never obtain one View of this Glory; the *Lion in the way* deters them from attempting it. Being carnal, they abhor all Diligence in the Uſe of ſpiritual Means, ſuch as Prayer and Meditation on things unto them uneaſie, unpleaſing and difficult. Unto others the Way partakes of the Nature of the End; the Means of obtaining a View of the Glory of Chriſt are of the ſame Kind, of the ſame Pleaſantneſs, with that View it ſelf in their Proportion.

3. LEARN the Uſe hereof from the Actings of *contrary vitious Habits*. When the Minds of Men are vehemently fixed on the purſuit of their Luſts, they will be continually ruminating on the Objects of them, and have a thouſand Contrivances about them, until their *Eyes become full of an Adultereſs and they cannot ceaſe from ſinning*, as the Apoſtle ſpeaks. The Objects of their Luſts have framed and raiſed an Image of themſelves in their Minds, and transformed them into their own Likeneſs, is this the way of them who *go down to the Chambers of Death?* Do they thus frame their Souls, and make them meet for Deſtruction, until their Words, Geſtures, Actions, proclaim the Frame of their Minds unto all that look upon them? And ſhall we be ſlothful and negligent in the Contemplation of that Glory which transforms our Minds into its own

own Likeneſs, ſo as that the Eyes of our Underſtandings ſhall be continually filled with it, until we ſee him and behold him continually, ſo as never to ceaſe from the holy Acts of Delight in him, and Love unto him?

4. WOULD we then *behold the Glory of God*, as he manifeſteth it in and by the holy Properties of his Nature, with their bleſſed Operations and Effects, without which we have nothing of the Power of Religion in us, whatever we pretend; this alone is the Way of it. Go to the whole Creation, and all things contained in it; they can ſay no more, but *we have heard the Fame and Report of theſe things*, and what we have heard we declare; but it is but a *little Portion* of them that we are acquainted withal. *The Heavens* indeed *declare the Glory of God, and the Firmament ſheweth his handy Work. The inviſible things of God are underſtood by the things that are made, even his Eternal Power and Godhead.* But comparatively, it is but *little* that we can hence learn of theſe things, as unto what we may behold of them in Chriſt Jeſus. How blind herein was the beſt *Philoſopher* in compariſon of the meaneſt of the *Apoſtles*, yea, of him who is leaſt in the Kingdom of *Heaven*?

BUT herein it is required, that we reſt not in the *Notion of this* Truth, and a bare Aſſent unto the Doctrine of it. The affecting Power of it upon our Hearts, is that which we ſhould aim at. Wherein doth the Bleſſedneſs of the Saints above conſiſt? Is it not herein, that they behold and ſee the Glory of God in Chriſt? And what is the Effect of it upon thoſe bleſſed Souls? Doth it not change them into the ſame Image, or make them like unto Chriſt? Doth it not fill and ſatiate them with Joy, Reſt, Delight, Complacency and ineffable Satisfaction? Do we expect, do we deſire the ſame State of Bleſſedneſs? It is our *preſent View* of the Glory of Chriſt which is our *Initiation* thereinto, if we are exerciſed in it, until

until we have an Experience of its *Transforming Power* in our Souls.

THESE things are, it may be, of little uſe unto ſome. Such as are Babes in ſpiritual Knowledge and Underſtanding, either becauſe they are *Carnal*, 1 Cor. 3. 1, 2. or *ſlothful in hearing*, Heb. 5. 12, 13, 14. are not capable of theſe Divine Myſteries. And therefore the Apoſtle did in an eſpecial manner declare this Wiſdom of God in a Myſtery unto them that were *perfect*, 1 *Cor.* 2. 6, 7. That is, who were more grown in *ſpiritual Knowledge, and had their Senſes exerciſed to diſcern Good and Evil.* It is unto them who are exerciſed in the Contemplation of inviſible things, who delight to walk in the more retired Paths of Faith and Love, to whom they are precious.

SOME few Inferences from the Whole of what hath been declared, ſhall put a Cloſe to this part of our Diſcourſe.

1. THE Holy Properties of the Divine Nature are not only repreſented unto our Faith in Chriſt as unto their own eſſential Glory, but as they are in the *Exerciſe of their Powers* for the Salvation of the Church. In him do we behold the Wiſdom, Goodneſs, Love, Grace, Mercy and Power of God acting themſelves in the *Contrivance*, *Conſtitution*, and efficacious *Accompliſhment* of the great Work of our Redemption and Salvation. This gives, as unto us, an unutterable Luſtre unto the Native Amiableneſs of the Divine Excellencies. The *Wiſdom* and *Love* of God are in themſelves infinitely Glorious, infinitely Amiable; nothing can be added unto them, there can be no encreaſe of their eſſential Glory. Howbeit as they are eternally reſident in the *Divine Nature*, and abſolutely the ſame with it, we cannot ſo comprehend them, as to have an endearing ſatiating View of their Glory: But as they are exerted in the Work of the Redemption and

and Salvation of the Church, as they are expreſſed, communicating their bleſſed Effects unto the Souls of them that do believe, which is done only in Chriſt; ſo the Beams of their Glory ſhine unto us with unſpeakable Refreſhment and Joy, 2 *Cor.* 4. 6. Hence the Apoſtle on the Conſideration of the Actings of the Holy Properties of God in this bleſſed Work, falls into that Contemplation: *O the Depth of the Riches both of the Wiſdom and Knowledge of God! How unſearchable are his Judgments, and his Ways paſt finding out! For who hath not known the Mind of the Lord, or who hath been his Counſellor, or who hath firſt given unto him, and it ſhall be recompenſed unto him again? For of him, and through him, and to him are all things; to whom be Glory for ever, Amen,* Rom: 11. 33, 34, 35, 36.

2. *IN and through Chriſt we do believe in God,* 1 Pet. 1. 24. This is the Life of our Souls. God himſelf in the infinite Perfections of his Divine Nature, is the *ultimate* Object of our Faith, but he is not here the *immediate* Object of it, but the Divine Way and Means of the Manifeſtation of himſelf and them unto us, are ſo. *Through Chriſt we believe in God.* By our Belief in him, we come to place our Faith ultimately in God himſelf; and this we can no otherwiſe do, but by *beholding the Glory of God* in him, as hath been declared.

3. THIS is the only way whereby we may attain the *ſaving, ſanctifying Knowledge of God*; Without this, every *Beam of Divine Light* that ſhines on us, or gleans from without (as the *Light ſhineth into* Darkneſs when the Darkneſs *comprehendeth it* not, Joh. 1. 5.) Every Spark that ariſeth from the Remainders of the Light of Nature *within*, do rather amaze the Minds of Men, than lead them into the ſaving Knowledge of God. So a Glance of Light in a dark Night giving a tranſient View of various Objects, and paſſing away, doth rather amaze, than direct

direct a Traveller, and leave him more expoſed unto wandring than before. Such were all thoſe Notions of the Divine Being and its Excellencies, which thoſe who *boaſted themſelves to be wiſe* among the Heathen embraced and improved. They did but fluctuate in their Minds, they did not transform them into the Image and Likeneſs of God, as the ſaving Knowledge of him doth, *Col.* 3. 10.

SO the Apoſtle expreſſeth this Truth; *Where is the Wiſe? Where is the Scribe? Where is the Diſputer of this World? Hath not God made fooliſh the Wiſdom of this World? For after that in the Wiſdom of God, the World by Wiſdom knew not God, it pleaſed God by the fooliſhneſs of Preaching to ſave them that believe. For the Jews require a ſign, and the Gentiles ſeek after Wiſdom; but we preach Chriſt crucified, unto the Jews a Stumbling-block, and unto the Greeks Fooliſhneſs; but unto them that are called both Jews and Greeks, Chriſt the Power of God, and the Wiſdom of God,* 1 Cor. 1. 20, 21, 22, 23, 24.

AFTER it was evident unto all, that the *World*, the *Wiſe*, the Studious, the Contemplative Part of it, in the *Wiſdom of God*, diſpoſing them into that Condition, wherein they were left unto themſelves, in their own Wiſdom, their Natural Light and Reaſon did not, could not come to the ſaving Knowledge of God, but were puffed up into a Contempt of the only way of the Revelation of himſelf, as Weakneſs and Folly; it pleaſed God then to manifeſt all their *Wiſdom* to be Folly; and to eſtabliſh the only Means of the Knowledge of himſelf in Chriſt Jeſus.

CHAP.

CHAP. III.

The Glory of Chriſt in the Myſterious Conſtitution of his Perſon.

THE Second Thing wherein we may *behold the Glory of Chriſt given him of his Father, is* in the Myſterious Conſtitution of his Perſon, as he is God and Man in one and the ſame Perſon. There are in him, in his one ſingle, *individual Perſon*, two diſtinct Natures; The one Eternal, Infinite, Immenſe, Almighty, the Form and Eſſence of God; The other having a beginning in Time, Finite, Limited, Confined unto a certain Place, which is our Nature, which he took on him when he was *made Fleſh, and dwelt among us.* The Declaration of the Nature of this Glory, is a *Part of my Diſcourſe of the Perſon of Chriſt*, whereunto I refer the Reader: My preſent Deſign is of another Nature.

THIS is that *Glory* whoſe Beams are ſo illuſtrious, as that the blind World cannot bear the Light and Beauty of them. Multitudes begin openly to deny this *Incarnation of the Son of God*, this *Perſonal Union* of God and Man in their diſtinct Natures. They deny that there is either Glory or Truth in it; and it will ere long appear, it begins already to evidence it ſelf what *greater Multitudes* there are, who yet *do not*, who yet *dare not* openly reject the Doctrine of it, who in Truth believe it not, nor ſee any Glory in it. Howbeit this Glory, is the Glory of our Religion, the Glory of the Church, the ſole Rock whereon it is built, the only Spring of preſent Grace, and future Glory.

THIS

THIS is that Glory which the *Angels* themſelves deſire to behold, the Myſtery whereof they *bow down to look into*, 1 Pet. 1. 12. So was their Deſire repreſented by the *Cherubims* in the moſt holy Place of the Tabernacle; for they were a Shadow of the Miniſtry of Angels in the Church. The Ark and Mercy Seat were a Type of Chriſt in the Diſcharge of his Office; and theſe *Cherubims* were made ſtanding over them, as being in Heaven above; but earneſtly looking down upon them in a Poſture of Reverence and Adoration. So they did of Old, and in their preſent Contemplation of it conſiſts no ſmall part of their Eternal Bleſſedneſs.

HEREON depends the Ruine of Satan and his Kingdom. His Sin, ſo far as we can conceive, conſiſted of two Parts (1.) His *Pride* againſt the *Perſon of the Son of God*, by whom he was created. *For by him were all things created that are* (or were when firſt created) *in Heaven, whether they be Thrones or Dominions, or Principalities or Powers*, Col. 1. 16. Againſt him he lifted up himſelf, which was the Beginning of his Tranſgreſſion. (2.) Envy againſt Mankind made in the Image of God, of the Son of God the Firſt-born. This compleated his Sin; nothing was now left whereon to act his Pride and Malice. Unto his Eternal Confuſion and Ruine God in infinite Wiſdom unites both the Natures he had ſinned againſt, in the one Perſon of the Son, who was the firſt Object of his Pride and Malice. Hereby his Deſtruction is attended with *Everlaſting Shame* in the Diſcovery of his Folly, wherein he would have contended with infinite Wiſdom, as well as Miſery, by the Powers of the two Natures united in one Perſon.

HERE lies the *Foundation* of the Church. The Foundation of the whole Old Creation was laid in an Act of abſolute Soveraign Power. Hereby God *hanged the Earth upon nothing*. But the Foundation of the Church is on this

this Myſterious immoveable Rock; *Thou art Chriſt, the Son of the living God*; on the moſt intimate Conjunction of the two Natures, the Divine and Humane, in themſelves infinitely diſtant, in the ſame Perſon.

WE may name one place wherein it is glorioufly repreſented unto us, Iſa. 9. 6. *For unto us a Child is born, unto us a Son is given, and the Government ſhall be on his Shoulders; and his Name ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace.* Here muſt the whole Church fall down and worſhip the Author of this wonderful Contrivance, and captivating their Underſtandings unto the Obedience of Faith, humbly adore what they cannot comprehend.

THIS was obſcurly repreſented unto the Church of old, *Exo.* 3. 2, 3, 4, 5, 6. *And the Angel of the Lord appeared unto him in a Flame of Fire out of the midſt of a Buſh, and he looked, and behold the Buſh burned with Fire, and the Buſh was not conſumed. And Moſes ſaid, I will now turn aſide, and ſee this great Sight, why the Buſh is not burnt. And when the Lord ſaw that he turned aſide to ſee, God called unto him out of the midſt of the Buſh, and ſaid, Moſes, Moſes; and he ſaid, here am I. And he ſaid, draw not nigh hither, put of thy Shooes from off thy Feet, for the Place whereon thou ſtandeſt is holy Ground. Moreover he ſaid, I am the God of thy Fathers, the God of Abraham,* &c.

THIS *Fire* was a Type or Declaration of the Preſence of God in the Perſon of the Son. For with reſpect unto the Father he is called an *Angel*, the Angel of the Covenant; but abſolutely in himſelf, he was *Jehovah*, the *God of Abraham*, &c. And of his Preſence the *Fire* was a proper Repreſentation. For in his *Nature*, he is as a *Conſuming Fire*; and his preſent Work was the Delivery of the Church out of a *Fiery Tryal*. This *Fire* placed it ſelf in a *Buſh*, where it burned, but the *Buſh* was not conſumed. And although the Continuance of the *Fire* in the

Buſh, was but for a ſhort ſeaſon, a preſent Appearance; yet thence was God ſaid to *dwell* in the Buſh; *The good-will of him that dwelt in the Buſh*, Deut. 33. 16. And this is ſo ſpoken, becauſe the being of the Fire in the Buſh for a ſeaſon, was a Type of him in whom the *fulneſs of the Godhead dwelt bodily*, and that for ever, *Col.* 2. 9. Of him who was *made fleſh and dwelt among us*, Joh. 1. 14. The Eternal *Fire* of the Divine Nature dwells in the *Buſh* of our frail Nature, yet is not conſumed thereby. God thus *dwells in this Buſh*, with all his *Good will* towards Sinners.

MOSES looked on this ſight as a *marvellous* and *wondrous* thing. And if it were ſo in the *Type*, what is it in the *Truth*, Subſtance and Reality of it?

AND by Direction given unto him, to *put off his ſhooes*, we are taught to caſt away all fleſhly *Imaginations* and carnal Affections, that by pure Acts of Faith, we may behold this Glory, the Glory of the only begotten of the Father.

I DESIGN not here to inſiſt on the Explication, or Confirmation of this glorious Truth concerning the conſtitution of the Perſon of Chriſt in and by his Incarnation. What I can comprehend, what I do believe concerning it, I have fully declared in a large peculiar Treatiſe. Here I take the Truth it ſelf as known, or as it may be thence learned. My preſent Buſineſs is only to ſtir up the Minds of Believers unto a due *Contemplation* of the Glory of Chriſt in the ſacred Myſterious Conſtitution of his Perſon, as God and Man in one. So much as we abide herein, ſo much do *we live by the Faith of the Son of God*; and God can by a Spirit of Wiſdom and Revelation open the Eyes of our Underſtandings, that we may *behold this Glory* unto our ineffable Conſolation and Joy. And unto the diligent Diſcharge of our Duty herein, I ſhall offer the enſuing Directions.

1. LET

1. LET us get it fixed on our Souls, and in our Minds, that this *Glory of Chriſt* in the Divine Conſtitution of his Perſon, is the beſt, the moſt noble, uſeful, beneficial Object, that we can be converſant about in our Thoughts, or or cleave unto in our Affections.

What are all other things in compariſon of the *Knowledge of Chriſt?* In the Judgment of the great Apoſtle, they are but *Loſs and Dung*, Phil. 3. 8, 9, 10. So they were to him, and if they are not ſo to us, we are carnal.

WHAT is the World, and what are the things thereof which moſt men ſpend their Thoughts about, and fix their Affections on? The *Pſalmiſt* gives his Judgment about them, in compariſon of a View of this Glory of Chriſt, *Pſal.* 4. 6. *Many ſay, who will ſhew us any good?* Who will give and help us to attain ſo much in and of this World, as will give Reſt and Satisfaction unto our Minds? That is the good enquired after. But, ſaith he, *Lord lift up the Light of thy Countenance upon us.* The Light of the Glory of God in the Face of Chriſt Jeſus, is that ſatisfactory Good alone, which I deſire and ſeek after.

THE Scripture reproacheth the Vanity and Folly of the Minds of Men, in that *they ſpend their Money for that which is not Bread, and their Labour for that which profiteth not.* They ingage the Vigor of their Spirits about periſhing things, when they have durable Subſtance and Riches propoſed unto them.

HOW do Men for the moſt part exerciſe their Minds? What are they converſant about in their Thoughts?

SOME by them *make proviſion for the fleſh, to fulfil it in the Luſts thereof*, as *Rom.* 13. 14. They ſearch about continually in their Thoughts for Objects ſuited unto their Luſts and carnal Affections, coyning, framing and ſtamping of them in their Imaginations. They fix their

Eyes with delight on Toads and Serpents, with all noiſome filthy Objects; refuſing in the mean time, to behold the Beauty and Glory of the Light of the Sun. So is it with all that ſpend their Thoughts about the Objects of their ſinful Pleaſures, refuſing to look up after one view of this *Glory of Chriſt*.

SOME keep their Thoughts in continual Exerciſe about the Things of this World, as unto the Advantages and Emoluments which they expect from them. Hereby are they transformed into the Image of the World, becoming earthly, carnal and vain. Is it becauſe there is *no God in Iſrael that theſe Applications are made unto the Idol of Ekron?* That there is no Glory, no deſirableneſs in Chriſt for Men to enquire after, and fix their Minds upon? Oh the blindneſs, the darkneſs, the folly of poor ſinners? *Whom* do they deſpiſe, and *for what?*

SOME of more refined parts and notional Minds, do ariſe unto a ſedulous Meditation on the Works of Creation and Providence. Hence many excellent Diſcourſes on that Subject, adorned with Eloquence, are publiſhed among us. And a Work this is worthy of our Nature, and ſuited unto our rational Capacities; yea, the firſt end of our natural Endowment with them. But in all theſe things there is *no Glory* in compariſon of what is propoſed unto us in the myſterious Conſtitution of the Perſon of Chriſt. The Sun hath no Glory, the Moon and Stars no Beauty, the Order and Influence of the Heavenly Bodies, have no Excellency in compariſon of it.

This is that which the Pſalmiſt deſigns to declare, Pſal. 8. *O Lord our Lord, how excellent is thy Name in all the earth! Who haſt ſet thy Glory above the heavens. When I conſider thy heavens, the work of thy Fingers, the Moon and the Stars which thou haſt ordained; what is Man that thou art mindful of him, and the Son of man that thou viſiteſt him? For thou haſt made him a little lower than the Angels, and haſt crowned*

crowned him with glory and honor; thou haſt made him to have Dominion over the work of thy hands, thou haſt put all things under his feet.

HE is engaged in a Contemplation of the Glory of God in his Works; and he concludes that the Fabrick of Heaven, with the *Moon and Stars* therein (for it was his Meditation by Night, when he beheld them) was exceeding glorious, and greatly to be admired. This caſts his Thoughts on the poor, weak, infirm Nature of Man, which ſeems as nothing in compariſon of thoſe Glories above: But immediately hereon falls into an Admiration of the Wiſdom, Goodneſs, and Love of God, *exalting that Nature* incomparably above all the Works of Creation in the Perſon of Jeſus Chriſt, as the Apoſtle expounds this place, *Heb.* 2. 5, 6.

THIS therefore is the higheſt, the beſt, the moſt uſeful Object of our Thoughts and Affections. He who hath had a real View of *this Glory*, though he know himſelf to be a poor, ſinful, dying *Worm* of the Earth, yet would he not be an *Angel* in Heaven, if thereby he ſhould looſe the ſight of it; for this is the Center wherein all the Lines of the Manifeſtation of the Divine Glory do meet and reſt.

LOOK unto the things of this World, Wives, Children, Poſſeſſions, Eſtates, Power, Friends, and Honor; how amiable are they! How deſirable unto the Thoughts of the moſt of Men! But he who hath obtained a View of the Glory of Chriſt, will in the midſt of them all ſay, *Whom have I in Heaven but thee? There is none on Earth that I deſire beſides thee*, Pſal. 73. 25. For *who in the Heavens can be compared unto the Lord? Who among the Sons of the mighty, can be compared unto the Lord?* Pſal. 89. 6.

HE himſelf out of his infinite Love and ineffable Condeſcention, upon the Sight and View of his Church,

and his own Graces in her, wherewith ſhe is adorned, doth ſay; *Thou haſt raviſhed my Heart, my Siſter, my Spouſe, thou haſt raviſhed my Heart with one of thine Eyes, with one Chain of thy Neck*, Cant. 4. 8. How much more ought a believing Soul, upon a View of the Glory of Chriſt, in whom it pleaſed the Father, that all Fulneſs ſhould dwell, to ſay, Thou haſt raviſhed my Heart, taken it away from me, *O thou whom my Soul loveth*; One Glance of thy glorious Beauty upon me, hath quite overcome me, hath left no heart in me, unto things here below? If it be not thus with us frequently, if we value not this Object of our Minds and Affections, if we are not diligent in looking up unto him, to behold his Glory, it is becauſe we are *carnal*, and not in any good meaſure partakers of the promiſe, that *our Eyes ſhall ſee the King in his Beauty*.

2. OUR ſecond Direction unto the ſame End is; That *we diligently ſtudy the Scripture, and the Revelations that are made of this Glory of Chriſt therein*. To behold it, is not a Work of Fancy or Imagination. It is not converſing with an Image framed by the Art of Men *without*, or that of our own Fancy *within*; but of Faith exerciſed on Divine Revelations. This Direction he gives us himſelf. Joh. 5. 39. *Search the Scriptures, for they are they that teſtifie of me*. The way whereby this is done, is fully ſet before us in the Example of the holy Prophets under the old Teſtament, 1 *Pet.* 1. 11, 12, 13.

THIS Principle is always to be retained in our Minds in *reading of the Scripture*, namely, that the Revelation and Doctrine of the Perſon of Chriſt and his Office, is the Foundation whereon all other Inſtructions of the Prophets and Apoſtles for the edification of the Church are built, and wherein to they are reſolved, as is declared, *Epheſ.* 2. 20, 21, 22. So our Lord Jeſus Chriſt himſelf at large makes it manifeſt, *Luk.* 24. 26, 27, 45, 46. Lay aſide the Conſideration hereof, and the Scriptures are

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no such thing as they pretend unto; namely, a Revelation of the Glory of God in the Salvation of the Church; nor are those of the Old Testament so at this Day unto the *Jews*, who own not this Principle, 2 *Cor.* 3. 13, 14, 15, 16. There are therefore such *Revelations* of the Person and Glory of Christ treasured up in the Scripture, from the beginning unto the end of it, as may exercise the Faith and Contemplation of Believers in this World; and shall never, during this Life, be fully discovered or understood; and in Divine Meditations of these Revelations, doth much of the *Life of Faith* consist.

THERE are three ways whereby the Glory of Christ is represented unto us in the Scripture. First, by *direct Descriptions* of his glorious Person and Incarnation. See among other places, *Gen.* 3. 15. *Psal.* 2. 7, 8, 9. *Psal.* 45. 2, 3, 4, 5, 6. *Psal.* 68. 17, 18. *Psal.* 110. *Isa.* 6. 1, 2, 3, 4. *Chap.* 9. 6. *Zech.* 2. 8. *Joh.* 1. 1, 2, 3. *Phil.* 2. 6, 7, 8. *Heb.* 1. 1, 2, 3. *Chap.* 2. 14, 15, 16. *Rev.* 1. 17, 18. Secondly, by *Prophecies*, Promises and express Instructions concerning him, all leading unto the Contemplation of his Glory, which are innumerable. Thirdly, By the sacred Institutions of Divine Worship under the Old Testament: For the end of them all was to represent unto the Church the Glory of Christ in the Discharge of his Office, as we shall see afterwards.

WE may take notice of an Instance in one kind under the Old Testament, and of one and another under the New.

HIS *Personal Appearances* under the Old Testament, carried in them a Demonstration of his Glory: Such was that in the Vision which *Isaiah* had, *when he saw his Glory, and spake of him*, Chap. 6. 1, 2. *I saw the Lord sitting upon a Throne, high and lifted up, and his Train filled the Temple. About it stood the Seraphims*, &c. It was a Representation of the Glory of the Divine Presence of Christ filling

ling his Humane Nature, the *Temple of his Body*, with a *Train* of all glorious Graces. And if this *Typical* Repreſentation of it was ſo glorious, as that the *Seraphims* were not able ſtedfaſtly to behold it, but *covered their Faces* upon its Appearance, *v.* 2. how exceeding glorious is it in it ſelf, as it is openly revealed in the Goſpel!

OF the ſame Nature are the immediate Teſtimonies given unto him from Heaven in the New Teſtament: So the Apoſtle tells us, *he received from God the Father, honor, and glory, when there came ſuch a Voice unto him from the excellent Glory, This is my beloved Son in whom I am well pleaſed*, 2 *Pet.* 1. 17. The Apoſtle intends the Time of his Transfiguration in the Mount, for ſo he adds, *Ver.* 18. *And this Voice which came from Heaven, we heard who were with him in the holy Mount.* Howbeit, at ſundry other times he had the ſame Teſtimony, or to the ſame purpoſe, from God, even the Father in Heaven. Herein God gave him *Honor and Glory*, which all thoſe that believe in him ſhould behold and admire; not only thoſe who heard this Teſtimony with their bodily Ears, but all unto whom it is teſtified in the Scripture, are obliged to look after, and contemplate on the Glory of Chriſt, as thus revealed and propoſed. From the Throne of his Excellency by audible Voices, by viſible Signs, by the opening of the Heavens above, by the deſcent of the holy Spirit upon him, God teſtified unto him as his eternal Son, and gave him therein Honor and Glory. The Thoughts of this Divine Teſtimony, and the Glory of Chriſt therein, hath often filled the Hearts of ſome with Joy and Delight.

THIS therefore in reading and ſtudying the holy Scripture, we ought with all diligence to ſearch and attend unto, as did the Prophets of old, 1 *Pet.* 11. 12. if we intend by them to be made *wiſe unto Salvation.*

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WE ſhould herein be as the *Merchant-man* that ſeeks for Pearls; he ſeeks for all ſorts of them, but when he hath found one of *Great Price*, he parts with all to make it his own, *Mat.* 13. 45, 46. The Scripture is the Field, the Place, the Mine where we ſearch and dig for Pearls; ſee *Prov.* 2. 1, 2, 3, 4, 5. Every ſacred Truth that is made effectual unto the good of our Souls, is a Pearl whereby we are enriched; but when we meet with, when we fall upon this Pearl of price, the Glory of Chriſt; this is that which the Soul of a Believer cleaves unto with joy.

THEN do we find *Food for our Souls* in the Word of Truth, then do we taſte how gracious the Lord is therein, then is the Scripture full of Refreſhment unto us, as a Spring of Living Water, when we are taken into bleſſed Views of the Glory of Chriſt therein. And we are in the beſt Frame of Duty, when the principal Motive in our Minds to contend earneſtly for retaining the poſſeſſion of the Scripture, againſt all that would deprive us of it, or diſcourage us from a daily diligent ſearch into it, is this, that they would take from us the only *Glaſs* wherein we may behold the Glory of Chriſt. This is the Glory of the Scripture, that it is the great, yea, the *only* outward Means of repreſenting unto us the Glory of Chriſt; and he is the Sun in the Firmament of it, which only hath Light in it ſelf, and communicates it unto all other things beſides.

3. ANOTHER Direction unto this ſame End, is, That having attained the Light of the Knowledge of the Glory of Chriſt from the Scripture, or by the Diſpenſation of the Truth in the preaching of the Goſpel, *we would eſteem it our Duty frequently to meditate thereon.*

WANT hereof is that fundamental Miſtake which keeps many among us ſo low in their Grace, ſo regardleſs of their Priviledges. They hear of theſe things, they aſ-

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ſent unto their Truth, at leaſt they do not gainſay them: but they never *ſolemnly meditate* upon them. This they eſteem a Work that is *above* them, or are *ignorant* totally of it, or eſteem themſelves not much concerned in it, or *diſlike* it as *Fanataciſm*. For it is that which no Conſiderations can ingage a carnal Mind to delight in. The Mind muſt be ſpiritual and holy, freed from earthly Affections and Encumbrances, raiſed above things here below, that can in a due manner meditate on the Glory of Chriſt. Therefore are the moſt Strangers unto this Duty, becauſe they will not be at the Trouble and Charge of that Mortification of earthly Affections, that Extirpation of ſenſual Inclinations, that Retirement from the Occaſions of Life, which are required there unto. See the *Treatiſe of Spiritual-mindedneſs*.

IT is to be feared that there are ſome who profeſs Religion with an *Appearance of Strictneſs*, who never ſeparate themſelves from all other Occaſions to *meditate on Chriſt and his Glory*. And yet with a ſtrange Inconſiſtency of Apprehenſions, they will profeſs that they deſire nothing more, than to *behold his Glory in Heaven for ever*. But it is evident even in the Light of Reaſon, that theſe things are irreconcilable. It is impoſſible that he who never meditates with delight on the Glory of Chriſt here in this World, who labors not to behold it by *Faith* as it is revealed in the Scripture, ſhould ever have any real *gracious Deſire* to behold it in Heaven. They may love and deſire the Fruition of their own Imaginations, they cannot do ſo of the Glory of Chriſt whereof they are ignorant, and wherewith they are unacquainted. It is therefore to be lamented that Men can find time for, and have inclinations to think and meditate on other things, it may be earthly and vain; but have neither Heart nor Inclinations, nor Leaſure to meditate on this glorious Object. What is the Faith and Love which ſuch Men profeſs?

profeſs? how will they find themſelves deceived in the Iſſue?

4. LET your *occaſional Thoughts of Chriſt be many*, and multiplied every Day, he is not far from us; we may make a ſpeedy Addreſs unto him at any time: ſo the Apoſtle informs us, *Rom.* 10. 6, 7, 8. *Say not in thine heart who ſhall aſcend into Heaven (that is to bring Chriſt down from above) or who ſhall deſcend into the deep; that is, to bring up Chriſt again from the dead; for the word is nigh thee, even in thy mouth and in thy heart.* The things that Chriſt did, were done at a Diſtance from us, and they are long ſince paſt. But ſaith the Apoſtle, the *Word of the Goſpel* wherein theſe things are revealed, and whereby an Application is made of them unto our Souls, is *nigh unto us, even in our hearts*; that is, if we are true Believers, and have mixed the Word with Faith: and ſo it exhibiteth Chriſt and all the Benefits of his Mediation unto us. If therefore this Word is in our Hearts, Chriſt is nigh unto us. If we turn at any time into our ſelves to converſe with the Word that abideth in us, there we ſhall find him ready to receive us into Communion with himſelf, that is, in the Light of the Knowledge of Chriſt which we have by the Word, we may have ſudden occaſional Thoughts of him continually; and where our Minds and Affections are ſo filled with other things, that we are not ready for converſe with him who is thus nigh unto us by the Word, we are ſpiritually indiſpoſed.

SO to manifeſt how nigh he is unto us, it is ſaid that *he ſtands at the door and knocks*, Rev. 3. 20. in the continual tender that he makes of himſelf and his Grace unto our Souls. For he is always accompanied with the glorious Train of his Graces, and if they are not received, he himſelf is not ſo. It is to no purpoſe to boaſt of Chriſt, if we have not an Evidence of his Graces in our Hearts and Lives. But unto whom he is the *Hope*

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of Future Glory, unto them he is the *Life* of preſent grace.

SOMETIMES it may be, that he is withdrawn from us, ſo as that we cannot *hear his Voice, nor behold his Countenance*, nor obtain any ſence of his Love, though we ſeek him with diligence. In this ſtate all our thoughts and Meditations concerning him will be barren and fruitleſs, bringing in no ſpiritual Refreſhment into our Souls. And if we learn to be content with ſuch lifeleſs, in affecting thoughts of him, as bring in no experience of his Love, nor give us a real View of the Glory of his Perſon, we ſhall wither away as unto all the power of Religion.

WHAT is our Duty in this Caſe, is ſo fully expreſſed by the *Spouſe in the Canticles*, as repreſents it plainly unto the Minds of Believers, who have any Experience of theſe things, Chap. 3. 1, 2, 3, 4, 5. *By night on my Bed I ſought him whom my Soul loveth: I ſought him, but I found him not. I will riſe now, and go about the City in the Streets, and in the broad ways, I will ſeek him whom my ſoul loveth: I ſought him, but I found him not. The Watch-men that go about the City found me, to whom I ſaid, ſaw ye him whom my ſoul loveth? It was but a little I paſſed from them, but I found him whom my ſoul loveth: I held him, and would not let him go.* The like account ſhe gives of her ſelf, and of her Behaviour on the like Occaſion, *Chap.* 5. 2, 3, 4, 5, 6, 7, 8.

THIS is the ſubſtance of what by this Example we are inſtructed unto. The Lord Chriſt is pleaſed ſometimes to withdraw himſelf from the *ſpiritual Experience* of Believers; as unto any refreſhing ſenſe of his Love, or the freſh communications of conſolatory Graces. Thoſe who never had Experience of any ſuch thing, who never had any refreſhing communion with him, cannot be ſenſible of his *Abſence*, they never were ſo of his *Preſence*. But thoſe whom he hath viſited, to whom he hath *given of his Loves*, with whom he hath made his *Abode*, whom he

he hath refreshed, relieved and comforted, in whom he hath lived in the Power of his Grace, they know what it is to be *forsaken* by him, though but *for a moment.* And their Trouble is increased, when they seek him with diligence in the wonted ways of obtaining his presence, and cannot find him. Our Duty in this case is, to persevere in our Enquiries after him in Prayer, Meditation, Mourning, Reading, and Hearing of the Word, in all Ordinances of Divine Worship, private and publick, in diligent Obedience, until we find him, or he return unto us, as in former Days.

IT were well if all Churches and Possessors now would manifest the same Diligence herein, as did the Church of old in this Example. Many of them, if they are not hardened by the Deceitfulness of Sin, cannot but be sensible that the Lord Christ is variously withdrawn from them, if ever they had experience of the Power of his Presence: Yet are the generality of them far from the frame of heart here described in the *Spouse*; for they are slothful, careless, negligent, and stir not up themselves to enquire after him, or his return unto their Souls. So was it with *Laodicea* of old, so was it with *Sardis*, and so it is to be feared that it is with many at present. But to return.

GENERALLY Christ is *nigh unto Believers*, and of a ready Access; and the principal Actings of the Life of Faith, consists in the frequency of our Thoughts concerning him; for hereby *Christ liveth* in us, as he is said to do, *Gal.* 2. 20. This we cannot do, unless we have frequent thoughts of him, and converse with him. It is often said among Men, that one lives in another; this cannot be but where the Affections of one are so ingaged unto another, that night and day he thinks of him, and is thereby as it were present with him. So ought it to be between Christ and Believers. He dwells in them by Faith; but the Actings of this Life in them (as where-ever Life is, it will be in

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act and exerciſe) are proportionable unto their Thoughts of him, and Delight in him.

IF therefore we would *behold the Glory of Chriſt*, the preſent direction is, That on all occaſions, and frequently when there are no occaſions for it by the performance of other Duties, we would abound in thoughts of Him and his Glory. I intend not at preſent fixed and ſtated *Meditations*, which were ſpoken unto before; but ſuch *Thoughts* as are more tranſient, according as our opportunities are. And a great Rebuke it ought to be unto us, when Chriſt hath at any time in a day been long out of our Minds. The Spouſe affirms, That *ere ſhe was aware, her ſoul made her as the Chariots of Amminadab*, Cant. 7. 12. It ſo fell out, that when ſhe had no thoughts, no deſign or purpoſe for attendance or communion with Chriſt, that ſhe was ſurpriſed into a readineſs and willingneſs unto it. So will it be with them that love him in ſincerity. Their own *Souls*, without previous deſigns or outward occaſions, will frequently engage them in holy thoughts of him, which is the moſt eminent character of a truly ſpiritual Chriſtian.

4. THE next Direction is, That all our Thoughts concerning Chriſt and his Glory, ſhould be accompanied with *Admiration, Adoration, and Thanksgiving*. For this is ſuch an Object of our Thoughts and Affections, as in this Life we can never fully comprehend; an Ocean whoſe Depths we cannot look into. If we are ſpiritually renewed, all the Faculties of our Souls are enabled by Grace to exert their reſpective powers towards this glorious Object. This muſt be done in various Duties, by the Exerciſe of various Graces, as they are to be acted by the diſtinct powers of the Faculties of our Minds. This is that which is intended, where we are commanded *to love the Lord with all our ſouls, with all our minds, with all our ſtrength*. All the diſtinct powers of our Souls, are

are to be acted by distinct Graces and Duties, in cleaving unto God by Love. In Heaven, when we are come to our Center, that State of Rest and Blessedness which our Nature is ultimately capable of, nothing but one infinite invariable Object of our Minds and Affections received by *Vision*, can render that State uninterrupted and unchangeable. But whilst we are here, we *know*, or *see but in part*, and we must also act our Faith and Love, on parts of that Glory, which is not at once entirely proposed unto us, and which as yet we cannot comprehend. Wherefore we must act various Graces in great Variety about it; some at one time, some at another, according unto the powers of all our renewed Faculties. Of this sort are those mentioned of *Adoration*, *Admiration*, and *Thanksgiving*; which are those Acts of our Minds wherein all others do issue, when the Object is incomprehensible. For unto them we are enabled by Grace.

ONE end of his illustrious coming unto the Judgment of the last Day is, that he may be *admired in all them that believe*, 2 *Thes.* 1. 11. Even Believers themselves shall be filled with an overwhelming Admiration upon his glorious Appearance. Or if the meaning be, not that he shall be admired *by them*, but admired *in them*, because of the mighty Works of his Grace and Power in their Redemption, Sanctification, Resurrection, and Glory, it is to the same purpose, he *comes to be admired*. And according to the prospect which we have of that Glory, ought our Admiration to be.

AND this *Admiration* will issue in *Adoration* and *Thanksgiving*; whereof we have an eminent Instance and Example in the whole Church of the Redeemed, *Rev.* 5. 9, 10, 11, 12, 13, 14. *They sang a new Song, saying, Worthy art thou to receive the Book, and to open the Seals thereof: for thou wast slain, and hast bought us unto God by thy Blood, out of every Tribe, and Tongue, and People, and Nation,*

tion, and haſt made us Kings and Prieſts unto God, and we ſhall reign upon the Earth. And I ſaw and heard the Voice of many Angels round about the Throne, and of the living Creatures, and of the Elders, and the Number of them was ten thouſand times ten thouſand, and thouſands of thouſands, ſaying with a loud Voice, Worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing; and every Creature that is in Heaven, and in the Earth, and under the Earth, and that are in the Sea, and all things in them heard I ſaying, Bleſſing, and Honour, and Power, and Glory, be unto him that ſits on the Throne, and unto the Lamb for ever and ever.

THE Deſign of this Diſcourſe is no more, but that when by Faith we have attained a View of the Glory of Chriſt, in our Contemplations on his Perſon, we ſhould not paſs it over as a Notion of Truth which we aſſent unto, namely, that he is thus glorious in himſelf; but endeavor to affect our Hearts with it, as that wherein our own principal Intereſt doth lie; wherein it will be effectual unto the *Transformation* of our Souls into his Image.

BUT ſome it may be will ſay, at leaſt I fear ſome may truly ſay, That theſe things do not belong unto them, they do not find that ever they had any Benefit by them: They hope to be ſaved as well as others by the Mediation of Chriſt; but as unto this *beholding of his Glory* by conſtant Meditation and Actings of Faith therein, they know nothing of it, nor are concerned in it. The Doctrine which they are taught out of the Scripture concerning the Perſon of Chriſt, they give their Aſſent unto; but his Glory they hope they ſhall ſee in another World, here they never yet enquired after it.

SO it will be. It is well if theſe things be not only *neglected*, becauſe the Minds of Men are carnal, and cannot diſcern ſpiritual things; but alſo *deſpiſed*, becauſe they have

have an Enmity unto them. It is not for all to walk in theſe retired Paths. Not for them who are negligent and ſlothful, whoſe Minds are earthly and carnal. Nor can they herein ſit at the Feet of Chriſt with *Mary*, when ſhe *choſe the better part*, who like *Martha*, are *cumbred about many things* here in this World. Thoſe whoſe principal Deſign is to add unto their preſent Enjoyments (in the midſt of the proſecution whereof, they are commonly taken from them, ſo as that their Thoughts do periſh, becauſe not accompliſhed) will never underſtand theſe things. Much leſs will they do ſo, whoſe Work it is to make proviſion for the Fleſh to fulfil it in the Luſts thereof.

THEY muſt make it their Deſign to be heavenly minded, who will find a Reliſh in theſe things. Thoſe who are Strangers unto holy Meditation in general, will be Strangers unto this Myſtery in a peculiar manner.

SOME Men can think of the World, of their Relations, and the manifold Occaſions of Life; but as unto the things that are above and within the Vail, they are not concerned in them.

WITH ſome it is otherwiſe. They profeſs their Deſire to *behold the Glory of Chriſt by Faith*; but they find it, as they complain, too high and difficult for them. They are at a Loſs in their Minds, and even overwhelmed, when they begin to *view his Glory*. They are like the Diſciples, who ſaw him in his *Transfiguration*; they were filled with Amazement, and knew not what to ſay, or ſaid they knew not what. And I do acknowledge, that the *Weakneſs* of our Minds in the comprehenſion of this Eternal Glory of Chriſt, and their Inſtability in Meditations thereon, whence we cannot ſtedfaſtly look on it, or behold it, gives us an afflicting abaſing Conſideration of our preſent State and Condition. And I ſhall ſay no more unto this Caſe but this alone: When Faith can no longer hold open the Eyes of our Underſtandings unto the beholding

of the Son of Righteouſneſs ſhining in his Beauty, nor exerciſe orderly Thoughts about this incomprehenſible Object, it will betake it ſelf unto that holy *Admiration* which we have ſpoken unto; and therein it will put it ſelf forth in pure Acts of Love and Complacency.

CHAP. IV.

The Glory of Chriſt in his Suſception of the Office of a Mediator.

Firſt in his Condeſcention.

THE Things whereof we have thus far diſcourſed, relating immediately unto the Perſon of Chriſt in it ſelf, may ſeem to have ſomewhat of Difficulty in them, unto ſuch whoſe Minds are not duly exerciſed in the Contemplation of Heavenly Things. Unto others they are evident in their own Experience, and inſtructive unto them that are willing to learn. That which remains will be yet more plain unto the Underſtanding and Capacity of the meaneſt Believer. And this is the Glory of Chriſt in his Office of Mediator, and the Diſcharge thereof.

IN our *beholding of the Glory of Chriſt* herein, doth the Exerciſe of Faith in this Life principally conſiſt; ſo the Apoſtle declares it, *Phil.* 3. 8, 9, 10, 11, 12. *Yea doubtleſs, and I count all things loſs for the Excellency of the Knowledge of Chriſt Jeſus my Lord.*———*To know him, and the Power of his Reſurrection, and the Fellowſhip of his Sufferings, and to be made conformable unto his Death.* This there-

therefore we muſt treat of ſomewhat more at large.

THERE is one God, ſaith the Apoſtle, and one *Mediator between God and Man, the Man Chriſt Jeſus.* 1 *Tim.* 2. 5. In that great difference between God and Man occaſioned by our Sin and Apoſtacy from him, which of it ſelf could iſſue in nothing but the utter Ruine of the whole Race of Mankind, there was none in Heaven or Earth in their Original Nature and Operations, who was meet or able to make up a *Righteous Peace* between them. Yet muſt this be done by a *Mediator*, or ceaſe for ever.

THIS Mediator could not be God himſelf abſolutely conſidered; *for a Mediator is not of one, but God is one*; *Gal.* 3. 20. Whatever God might do herein in a way of Sovereign Grace, yet he could not do it in the way of Mediation, which yet was neceſſary unto his own Glory, as we have at large diſcourſed elſewhere.

AND as for *Creatures*, there was none in Heaven or Earth that was meet to undertake this Office. *For if one Man ſin againſt another, the Judge ſhall judge herein; but if a Man ſin againſt the Lord, who ſhall entreat for him?* 1 Sam. 2. 25. *There is not any days-man betwixt us to lay his hand upon us both*, Job 9. 33.

IN this State of Things the Lord Chriſt as the Son of God ſaid, *Lo I come to do thy Will, O God; ſacrifice and burnt offerings thou wouldſt not, but a body haſt thou prepared me, and Lo I come to do thy Will*, Heb. 10. 5, 6, 7, 8, 9. By the Aſſumption of our Nature into Union with himſelf, in his one Divine Perſon he became every way meet for the Diſcharge of this Office, and undertakes it accordingly.

THAT which we enquire after at preſent, is the Glory of Chriſt herein, and how we may behold that

Glory. And there are three things wherein we may take a proſpect of it.

1. IN his Suſception of this Office.
2. In his Diſcharge of it.
3. In the Event and Conſequence thereof or what enſued thereon.

IN the Suſception of this Office we may behold the Glory of Chriſt. (1.) In his *Condeſcention.* (2.) In his *Love.*

1. WE may behold his Glory in his *Infinite Condeſcention* to take this Office on him, and our Nature to be his own unto that end. It did not befall him by Lot or Chance; it was not *impoſed* on him againſt his Will; it belonged not unto him by any *Neceſſity* of Nature or Condition, he ſtood not in need of it; it was no addition unto him; but of his own Mind and Accord he graciouſly condeſcended unto the Suſception and Diſcharge of it.

So the Apoſtle expreſſeth it, *Phil.* 2. 5, 6, 7, 8. *Let this mind be in you which was alſo in Chriſt Jeſus, who being in the form of God, thought it not robbery to be equal with God; but made himſelf of no reputation, and took on himſelf the form of a Servant, and was made in the likeneſs of Men; and being found in faſhion as a man, he humbled himſelf and became obedient unto death, even the death of the Croſs.*

IT was the *Mind that was in Jeſus Chriſt*, which is propoſed unto our Conſideration and Imitation. What he was enclined and diſpoſed unto from himſelf and his *own mind* alone. And that in general which is aſcribed unto him is ἐκένωσις, *Exinanition* or *Self-emptineſs*; *he emptied himſelf.* This the Ancient Church called his συγκατάβασις, as we do his *Condeſcention*, an Act of which kind in God is called the *humbling of himſelf*, *Pſal.* 113. 6.

WHEREFORE the Suſception of our Nature for the Diſcharge of the Office of Mediation therein, was an *Infinite*

finite Condeſcention in the Son of God, wherein he is exceedingly Glorious in the Eyes of Believers.

AND I ſhall do theſe three Things. (1.) Shew in general the *Greatneſs* of this Condeſcention. (2.) Declare the *Eſpecial Nature* of it. And (3.) Take what view we are able of the *Glory of Chriſt* therein,

1. SUCH is the tranſcendent Excellency of the Divine Nature, that it is ſaid of God, that *he dwelleth on high, and humbleth himſelf to behold the things that are in Heaven, and in the Earth*, Pſal. 113. 5, 6. He *condeſcends* from the Prerogative of his Excellency, to behold, to look upon, to take notice of the moſt glorious Things in Heaven above, and the greateſt Things in the Earth below. All his Reſpect unto the Creatures, the moſt glorious of them, is an Act of *Infinite Condeſcention*. And it is ſo on Two Accounts.

1. BECAUSE of the *Infinite Diſtance* that is between his Eſſence, Nature, or Being, and that of the Creatures. Hence *all Nations before him, are as the Drop of a Bucket, and are counted as the ſmall Duſt of the Ballance; yea, that they are as nothing, that they are accounted unto him leſs than nothing, and vanity.* All Being is eſſentially in him, and in compariſon thereunto, all other things are as *nothing*. And there are no Meaſures, there is no Proportion between *infinite being* and *nothing*; Nothing that ſhould induce a Regard from the one unto the other. Wherefore the Infinite, Eſſential Greatneſs of the Nature of God, with its Infinite Diſtance, from the Nature of all Creatures thereby, cauſeth all his Dealings with them to be in the way of *Condeſcention* or humbling himſelf. So it is expreſſed, *Iſa.* 57. 15. *Thus ſaith the high and lofty one who inhabiteth Eternity, I dwell in the high and holy Place, with him alſo who is of a contrite and humble Spirit, to revive the Spirit of the humble, and to revive the*

heart of the contrite ones. He is ſo the high and lofty one, and ſo inhabiteth Eternity, or exiſteth in his own Eternal Being, that it is an Act of mere Grace in him, to take notice of things below; and therefore he doth it in an eſpecial manner of thoſe whom the World doth moſt deſpiſe.

2. IT ariſeth from his *Infinite Self-Sufficiency* unto all the Acts and Ends of his own Eternal Bleſſedneſs. What we have a Regard unto, what we reſpect and deſire, it is that it may add unto our Satisfaction. So it is, ſo it muſt be with every Creature; no Creature is ſelf-ſufficient unto its own Bleſſedneſs. The humane Nature of Chriſt himſelf in Heaven is not ſo; it lives in God, and God in it, in a full dependance on God, and in receiving bleſſed and glorious Communications from him. No rational Creature, Angel or Man, can do, think, act any thing, but it is all to add to their Perfection and Satisfaction, they are not *Self-ſufficient.* God alone wants nothing, ſtands in need of nothing, nothing can be added unto him, ſeeing he *giveth unto all Life and Breath, and all things,* Act. 17. 25. The whole Creation in all its Excellency cannot contribute one Mite unto the Satisfaction or Bleſſedneſs of God. He hath it all in Infinite Perfection from himſelf and his own Nature; our Goodneſs extends not unto him; *A Man cannot profit God, as he may profit his Neighbour. If thou ſinneſt, what doſt thou againſt him? and if thy Tranſgreſſions are multiplied, what doſt thou unto him?* (God loſeth nothing of his own Self-ſufficiency and Bleſſedneſs therein, by all this) *and if thou be righteous, what giveſt thou unto him, or what receiveth he at thy hand?* Job 35. 6, 7, 8. And from hence alſo it follows that all Gods concernment in the Creation, is by an Act of Condeſcention.

HOW glorious then is the *Condeſcention* of the Son of God in his *Suſception of the Office of Mediation?* For if ſuch be

be the Perfection of the Divine Nature, and its distance so absolutely Infinite from the whole Creation, and if such be his Self-sufficiency unto his own Eternal Blessedness, as that nothing can be taken from him, nothing added unto him, so that every Regard in him unto any of the Creatures, is an Act of *Self-Humiliation* and *Condescention* from the Prerogative of his Being and State; what Heart can conceive, what Tongue can express the Glory of that *Condescention* in the Son of God, whereby he took our Nature upon him, took it to be his own, in order unto a discharge of the Office of Mediation on our Behalf?

BUT that we may the better behold the Glory of Christ herein, we may briefly consider the *Especial Nature* of this Condescention, and wherein it doth consist.

BUT whereas not only the Denial, but Misapprehensions hereof have pestered the Church of God in all Ages, we must in the first place reject them, and then declare the Truth.

1. THIS *Condescention* of the Son of God did not consist in a *laying aside, or parting with*, or *separation from* the Divine Nature, so as that he should cease to be God, by being Man. The Foundation of it lay in this, that *he was in the form of God, and counted it not robbery to be equal with God*, Phil. 2. *v.* 6. That is, being really and essentially God in his Divine Nature, he professed himself therein to be equal with God or the Person of the Father. He was in the *Form* of *God*, that is, he was God, participant of the Divine Nature, for God hath no *Form* but that of his Essence and Being; and hence he was equal with God, in Authority, Dignity and Power. Because he was in the Form of God, he must be equal with God, for there is *Order* in the Divine Persons, but no *Inequality* in the Divine Being. So the *Jews* understood him, that when

he ſaid, *God was his Father, he made himſelf equal with God.* For in his ſo ſaying, he aſcribed unto himſelf equal Power with the Father, as unto all Divine Operations, *My Father*, ſaith he, *worketh hitherto, and I work*, Joh. 5. 17, 18. And they by whom his Divine Nature is denied, do caſt this *Condeſcention of Chriſt* quite out of our Religion, as that which hath no Reality or Subſtance in it. But we ſhall ſpeak of them afterwards.

BEING in this ſtate, it is ſaid that he *took on him the form of a ſervant, and was found in faſhion as a Man*, ver. 7. This is his Condeſcention. It is not ſaid, that he ceaſed to be in the Form of God; but continuing ſo to be, he *took on him the form of a Servant* in our Nature: He became what he was not, but he ceaſed not to be what he was: ſo he teſtifieth of himſelf, Joh. 3. 13. *No man hath aſcended up into heaven, but he that came down from heaven, the Son of man which is in heaven.* Although he was then on Earth as the Son of Man; yet he ceaſed not to be God thereby; in his Divine Nature he was then alſo in Heaven.

HE who *is God*, can no more be *not God*, than he who is *not God* can *be God*: And our difference with the *Socinians* herein is, we believe that Chriſt being God, was made *Man* for our Sakes; they ſay, that being only a Man, he was *made a God* for his own ſake.

THIS then is the foundation of the Glory of Chriſt in this Condeſcention, the Life and Soul of all heavenly Truth and Myſteries; namely, that the *Son of God* becoming in *time* to be what he was not, the *Son of Man*; ceaſed not thereby to be what he was, even the *Eternal* Son of God. Wherefore,

2. MUCH leſs did this Condeſcention conſiſt in the *Converſion of the Divine Nature into the Humane*, which was the Imagination of ſome of the *Arians* of old, and we have yet (to my own knowledg) ſome that follow them in the ſame Dotage. They ſay that the *Word which was in*

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the Beginning, by which all things were made, being in it ſelf an Effect of the Divine Will and Power, was in the fulneſs of time *turned into Fleſh*; that is, the *Subſtance* of it was ſo, as the *Water* in the Miracle wrought by our Saviour, was turned into *Wine*; for by an Act of the Divine Power of Chriſt it ceaſed to be *Water* ſubſtantially, and was *Wine* only; not Water mixed with Wine: So theſe Men ſuppoſe a *Subſtantial Change* of the one Nature into the other, of the divine Nature into the humane; like what the Papiſts imagine in their *Traſubſtantiation*: So they ſay God was made Man, his Eſſence being turned into that of a Man.

BUT this no way belongs unto the Condeſcention of Chriſt. We may call it *Ichabod*, it hath *no Glory* in it. It deſtroys both his Natures, and leaves him a Perſon in whom we are not concerned. For according unto this Imagination, that *Divine Nature* wherein he was in the Form of God, did in its own Form ceaſe to be, yea, was utterly deſtroyed, as being *ſubſtantially* changed into the Nature of Man; as the *Water* did ceaſe to be, when it was turned into *Wine*; and that humane Nature which was made thereof, hath no Alliance or Kindred unto us, or our Nature, ſeeing it was not *made of a Woman*, but of the Subſtance of the Word.

3. THERE was not in this *Condeſcention*, the leaſt *Change* or Alteration in the Divine Nature. *Eutiches* and thoſe that followed him of old, conceived that the two Natures of Chriſt, the *Divine and Humane were mixed* and compounded as it were into one: And this could not be without an Alteration in the divine Nature, for it would be made to be eſſentially what it was not; for one Nature hath but one and the ſame Eſſence.

BUT as we ſaid before; altho the Lord Chriſt himſelf in his Perſon was made to be what he was not before, in that our Nature hereby was made to be his, yet his Divine

vine Nature was not ſo: There is in it neither *variableneſs nor ſhadow of turning.* It abode the ſame in him in all its Eſſential Properties, Actings and Bleſſedneſs, as it was from Eternity. It neither did, acted, nor ſuffered any thing, but what is proper unto the Divine Being: The Lord Chriſt did and ſuffered many things in Life and Death, in his own Perſon, by his Human Nature, wherein the Divine neither did, nor ſuffered any thing at all; although in the doing of them, his Perſon be denominated from that Nature; ſo *God purchaſed his Church with his own Blood,* Act. 20. 28.

4. IT may then be ſaid, what did the Lord Chriſt in this *Condeſcention*, with reſpect unto his Divine Nature? The Apoſtle tells us, that he *humbled himſelf, and made himſelf of no reputation*, Phil. 2. 7, 8. He vailed the Glory of his Divine Nature in ours, and what he did therein, ſo as that there was no outward Appearance or Manifeſtation of it. The World hereon was ſo far from looking on him as the *true God*, that it believed him not to be a *good Man.* Hence they could never bear the leaſt intimation of his Divine Nature, ſuppoſing themſelves ſecured from any ſuch thing, becauſe they looked on him with their Eyes to be a *Man*, as he was indeed, no leſs truly and really than any one of themſelves. Wherefore on that Teſtimony given of himſelf, *Before Abraham was, I am*, which aſſerts a Pre-exiſtence from Eternity in another Nature than what they ſaw, they were filled with Rage, and *took up ſtones to caſt at him*, *John* 8. 58. And they give a Reaſon of their Madneſs, *Joh.* 10. 33. Namely, that *he being a Man, ſhould make himſelf to be God.* This was ſuch a thing, they thought, as could never enter into the Heart of a wiſe and ſober Man, namely, that being ſo, owning himſelf to be ſuch, he ſhould yet ſay of himſelf, that he was *God:* This is that which no *Reaſon* can comprehend, which nothing in Nature can parallel

or illuſtrate, that one and the ſame Perſon ſhould be both God and Man: and this is the Principal Plea of the *Socinians* at this Day, who through the *Mahumetans* ſucceed unto the *Jews* in an Oppoſition unto the Divine Nature of Chriſt.

BUT all this difficulty is ſolved by the *Glory of Chriſt in this Condeſcention*; for although in himſelf, or his own Divine Perſon, he was *over all God bleſſed for ever*, yet he *humbled himſelf for the Salvation* of the Church unto the Eternal Glory of God, to take our Nature upon him, and to be made Man: and thoſe who cannot ſee a Divine Glory in his ſo doing, do neither know him, nor love him, nor believe in him, nor do any way belong unto him.

SO is it with the Men of theſe Abominations. Becauſe they cannot behold the *Glory* hereof, they deny the Foundation of our Religion, namely, the Divine Perſon of Chriſt. Seeing he would be made *Man*, he ſhall be eſteemed by them *no more* than a Man. So do they reject that Glory of God, his Infinite Wiſdom, Goodneſs and Grace, wherein he is more concerned than in the whole Creation. And they dig up the Root of all Evangelical Truths, which are nothing but Branches from it.

IT is true, and muſt be confeſſed, that herein it is that our Lord Jeſus Chriſt is a *ſtumbling Stone, and a Rock of Offence* unto the World. If we ſhould confeſs him *only as a Prophet, a Man ſent by God*, there would not be much Conteſt about him, nor Oppoſition unto him. The *Mahumetans* do all acknowledge it, and the *Jews* would not long deny it; for their Hatred againſt him was, and is ſolely becauſe he profeſſed himſelf to be God, and as ſuch was believed on in the World. And at this day partly through the Inſinuation of the *Socinians*, and partly from the Efficacy of their own Blindneſs and Unbelief, Multitudes are willing to grant him to be a Prophet ſent

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of God, who do not, who will not, who cannot believe the Myſtery of this *Condeſcention* in the Suſception of our Nature, nor ſee the Glory of it. But take this away, and all our Religion is taken away with it. Farewel Chriſtianity as unto the Myſtery, the Glory, the Truth, the Efficacy of it; let a refined *Heatheniſm* be eſtabliſhed in its Room. But this is the *Rock* on which the Church is built, againſt which the Gates of Hell ſhall not prevail.

4. THIS *Condeſcention* of Chriſt was not by a *Phantaſm* or an Appearance only. One of the firſt Hereſies that peſtered the Church immediately after the Days of the Apoſtles, was this, that all that was done or ſuffered by Chriſt as a Man, were not the Acts, Doings or Sufferings of one that was truly and really a Man, but an outward Repreſentation of things, like the *Appearance of Angels* in the *Shape of Men*, eating and drinking under the Old Teſtament; and ſuitably hereunto ſome in our Days have ſpoken; namely, that there was only an Appearance of Chriſt in the Man *Jeſus* at *Jeruſalem*, in whom he ſuffered no more than in other Believers. But the ancient Chriſtians told thoſe Men the Truth; namely, that *as they had feigned unto themſelves an imaginary Chriſt, ſo they ſhould have an imaginary Salvation only.*

BUT the true Nature of this Divine Condeſcention doth conſiſt in theſe three Things.

1. THAT the *Eternal Perſon of the Son of God, or the Divine Nature in the Perſon of the Son of God, did by an ineffable Act of his Divine Power and Love, aſſume our Nature into an individual Subſiſtence, in or with himſelf; that is, to be his own, even as the Divine Nature is his.* This is the infallible Foundation of Faith even to them who can comprehend very little of theſe Divine Myſteries. They can and do believe that the Son of God did take our Nature to be his *own*, ſo as that whatever was done therein, was done

done by him, as it is with every other Man. Every Man hath human Nature appropriated unto himſelf by an *Individual Subſiſtence*; whereby he becomes to be *that man which he is, and not another*; or that Nature which is common unto all, becomes in him to be peculiarly his *own*, as if there were none Partaker of it but himſelf. *Adam* in his firſt Creation, when all human Nature was in him alone, was no more that individual Man which he was, than every Man is now the Man that he is, by his *Individual Subſiſtence*. So the Lord Chriſt taking that Nature which is common unto all, into a peculiar Subſiſtence in his own Perſon, it becometh his, and He *the man Chriſt Jeſus*. This was the *Mind that was in him*.

2. BY reaſon of this *Aſſumption of our Nature*, with his doing and ſuffering therein, whereby he was *found in faſhion as a Man*, the Glory of his Divine Perſon was vailed, and he *made himſelf of no reputation*. This alſo belongs unto his *Condeſcention*, as the firſt general Effect and Fruit of it. But we have ſpoken of it before.

3. IT is alſo to be obſerved, That in the *Aſſumption of our Nature to be his own*, He did not change it into a thing Divine and Spiritual; but preſerved it entire in all its Eſſential Properties and Actings. Hence it really did and ſuffered, was tried, tempted and forſaken as the ſame Nature in any other Man might do and be. That Nature as it was peculiarly his, and therefore he or his Perſon therein, was expoſed unto all the temporary Evils which the ſame Nature is ſubject unto in any other Perſon.

THIS is a ſhort general View of this *incomprehenſible Condeſcention* of the Son of God, as it is deſcribed by the Apoſtle, *Phil.* 2. 5, 6, 7, 8. And this is that wherein in an eſpecial manner we are to *behold the Glory of Chriſt by Faith* whilſt we are in this World.

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BUT had we the Tongue of Men and Angels, we were not able in juſt meaſure to expreſs the Glory of this Condeſcention. For it is the moſt ineffable Effect of the *Divine Wiſdom* of the Father and of the *Love of the Son*, the higheſt Evidence of the *Care of God* towards Mankind. What can be equal unto it? What can be like it? It is the Glory of Chriſtian Religion, and the *animating Soul* of all Evangelical Truth. This carryeth the *Myſtery of the Wiſdom of God*, above the Reaſon or Underſtanding of Men and Angels to be the Object of Faith and Admiration only. A Myſtery it is that becomes the Greatneſs of God with his Infinite Diſtance from the whole Creation; which renders it unbecoming him that all his Ways and Works ſhould be comprehenſible by any of his Creatures, *Job* 11. 4, 5, 9. *Rom.* 11. 34, 35, 36.

HE who was eternally in the Form of God, that is, was eſſentially ſo, God by Nature, equally participant of the ſame *Divine Nature* with God the Father: God over *all bleſſed for ever*; who humbleth himſelf to behold the things that are in Heaven and Earth: he takes on him the *Nature of Man*, takes it to be his own; whereby he was no leſs *truly* a Man in *time*, than he was truly *God* from *Eternity*: And to encreaſe the Wonder of this Myſtery, becauſe it was neceſſary unto the end he deſigned, he ſo *humbled himſelf* in this Aſſumption of our Nature, as to make himſelf of *no Reputation* in this World; yea, unto that Degree, that he ſaid of himſelf, that he was a *Worm and no Man*, in compariſon of them who were of any Eſteem.

WE *ſpeak* of theſe things in a poor, low, broken manner. We *teach* them as they are revealed in the Scripture. We labour by Faith to adhere unto them as revealed. But when we come into a ſteady, direct View and Conſideration of the *thing it ſelf*, our Minds fail, our Hearts

Hearts tremble, and we can find no reſt, but in an Holy Admiration of what we cannot comprehend. Here we are at a loſs, and know that we ſhall be ſo whilſt we are in this World: But all the ineffable Fruits and Benefits of this Truth are communicated unto them that do believe.

IT is with reference hereunto, that that great Promiſe concerning him is given unto the Church, *Iſa.* 8. 14. *He ſhall be for a Sanctuary* (namely, unto all that believe, as it is expounded, 1 *Pet.* 2. 8.) *but for a ſtone of ſtumbling, and a rock of offence,* even to *them that ſtumble at the Word, being diſobedient, whereunto alſo they were appointed.*

HE is herein a *Sanctuary,* an aſſured Refuge unto all that betake themſelves unto him. What is it that any Man in diſtreſs, who flies thereunto may look for in a *Sanctuary?* A Supply of all his Wants, a Deliverance from all his Fears, a Defence againſt all his Dangers, is propoſed unto him therein. Such is the Lord Chriſt herein unto ſin-diſtreſſed Souls; he is a Refuge unto us in all ſpiritual Diſtreſſes and Diſconſolations, *Heb.* 6. 18. See the Expoſition of the Place. Are we or any of us burdened with a Senſe of Sin? Are we perplexed with Temptations? Are we bowed down under the Oppreſſion of any Spiritual Adverſary? Do we on any of theſe accounts walk in Darkneſs and have no Light? One View of the Glory of Chriſt herein is able to ſupport us and relieve us.

UNTO whom we betake our ſelves for Relief in any caſe, we have regard to nothing but their *Will* and their *Power.* If they have both, we are ſure of Relief. And what ſhall we fear in the *Will* of Chriſt as unto this end? What will he not do for us? He who thus *emptied* and *humbled* himſelf, who ſo infinitely condeſcended from the Prerogative of his Glory in his Being and Self-ſufficiency, in the Suſception of our Nature for the Diſcharge of the Office of a Mediator on our Behalf; will he not relieve

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us in all our Diſtreſſes? *Will* he not do all for us we ſtand in need of, that we may be eternally ſaved? *Will* he not be a *Sanctuary* unto us?

NOR have we hereon any Ground to fear his *Power*: For by this infinite Condeſcention to be a ſuffering Man, he loſt nothing of his Power as *God Omnipotent*; nothing of his Infinite Wiſdom or glorious Grace. He could ſtill do, all that he could do as God from Eternity. If there be any thing therefore in a Coaleſcency of *Infinite Power*, with *Infinite Condeſcention*, to conſtitute a *Sanctuary* for diſtreſſed Sinners, it is all in Chriſt Jeſus. And if we ſee him not glorious herein, it is becauſe there is no *Light of Faith* in us.

THIS then *is the Reſt wherewith we may cauſe the weary to reſt, and this is the Refreſhment. Herein is he an hiding place from the Wind, and a Covert from the Tempeſt, as Rivers of Water in a dry place, and as the ſhadow of a great Rock in a weary Land.* Hereon he ſays, *I have ſatiated the weary ſoul, and have refreſhed every ſorrowful ſoul.* Under this Conſideration it is, that in all Evangelical Promiſes and Invitations for coming to him, he is propoſed unto diſtreſſed Sinners as their only *Sanctuary*.

HEREIN he is a *ſtone of ſtumbling, and a rock of offence* unto the unbelieving and diſobedient, who *ſtumble at the Word*. They cannot, they will not ſee the Glory of this *Condeſcention*, they neither deſire nor labour ſo to do; yea, they hate it and deſpiſe it. Chriſt in it is a *ſtone of ſtumbling*, and a *rock of offence* unto them. Wherefore they chuſe rather utterly to deny his Divine Perſon, than allow that he did thus abaſe himſelf for our Sakes. Rather than they will own this Glory, they will allow him no Glory. A Man they ſay he was, and no more, and this was his Glory. This is that Principle of Darkneſs and Unbelief, which works effectually at this day in the Minds of many. They think it an abſurd thing, as the

Jews

Jews did of old, that he being a man ſhould be God alſo; or on the other hand that the Son of God ſhould thus condeſcend to take our Nature on him. This they can ſee no Glory in, no Relief, no Refuge, no Refreſhment unto their ſouls in any of their Diſtreſſes: Therefore do they deny his Divine Perſon: Here Faith triumphs againſt them, it finds that to be a *Glorious Sanctuary*, which they cannot at all diſcern.

BUT it is not ſo much the Declaration or Vindication of this Glory of Chriſt which I am at preſent engaged in as an Exhortation unto the *practical Contemplation* of it in a way of believing. And I know that among many this is too much neglected; yea, of all the evils which I have ſeen in the Days of my Pilgrimage now drawing to their cloſe, there is none ſo grievous as the Public contempt of the Principal Myſteries of the Goſpel among them that are called Chriſtians. Religion in the Profeſſion of ſome Men is withered in its vital Principles, weakned in its Nerves and Sinews, but thought to be put off with outward Gaiety and Bravery.

BUT my Exhortation is unto diligence in the Contemplation of this *Glory of Chriſt*, and the exerciſe of our Thoughts about it. Unleſs we are diligent herein it is impoſſible we ſhould be *ſteady* in the principal *Acts of Faith*, or *ready* unto the principal *duties of Obedience*. The Principal Act of Faith reſpects the *Divine Perſon* of Chriſt, as all Chriſtians muſt acknowledge. This we can never ſecure (as hath been declared) if we ſee not his Glory in this *Condeſcention*: And whoever reduceth his Notions unto experience, will find that herein his Faith ſtands or falls. And the Principal Duty of our Obedience, is *ſelf-denial*, with *readineſs for the Croſs*. Hereunto the Conſideration of this Condeſcention of Chriſt is the Principal Evangelical Motive, and that wherein to our Obedience in it is to be reſolved, as the Apoſtle declares, *Phil.* 2.

5, 6, 7. And no Man doth *deny himſelf* in a due manner, who doth it not on the Conſideration of the *ſelf-denial* of the Son of God. But a prevalent Motive this is thereunto. For what are the things wherein we are to deny our ſelves, or forgo what we pretend to have a Right unto? It is in our Goods, our Liberties, our Relations, our Lives. And what are they, any, or all of them, in themſelves, or unto us, conſidering our Condition, and the end for which we were made? Periſhing things, which whether we will or no, within a few days death will give us an everlaſting ſeparation from. Things under the Power of a *Feaver* or an *Aſthma*, &c. As unto our Intereſt in them. But how incomparable with reſpect hereunto is that *Condeſcention* of Chriſt, whereof we have given an Account? If therefore we find an unwillingneſs in us, a Tergiverſation in our minds about theſe things when called unto them in a way of Duty, one view by Faith of the Glory of Chriſt in this Condeſcention, and what he parted from therein, when he made himſelf of no Reputation, will be an Effectual cure of that ſinful Diſtemper.

HEREIN then, I ſay, we may by *Faith* behold the Glory of Chriſt, as we ſhall do it by *Sight* hereafter. If we *ſee no Glory in it*, if we diſcern not that which is matter of Eternal Admiration, we walk in darkneſs. It is the moſt ineffable Effect of Divine Wiſdom and Grace. Where are our Hearts and Minds, if we can ſee no Glory in it? I know in the Contemplation of it, it will quickly overwhelm our *Reaſon*, and bring our Underſtanding into a loſs: But unto this *loſs* do I deſire to be brought every day: For when Faith can no more act it ſelf in *Comprehenſion*, when it finds the Object it is fixed on, too great and glorious to be brought into our Minds and Capacities, it will iſſue (as we ſaid before) in holy *Admiration*, humble *Adoration*, and joyful *Thanksgiving*.

In

In and by its actings in them, doth it fill the ſoul with *Joy unſpeakable and full of Glory.*

CHAP. V.

The Glory of Chriſt in his Love.

IN the Suſception and Diſcharge of the *Mediatory Office by the* Son of God, the Scripture doth moſt eminently repreſent his *Love*, as the ſole impelling and leading cauſe thereof, Gal. 2. 20. 1 Joh. 3. 16. Rev. 1. 5.

HEREIN is he *glorious*, in a way and manner incomprehenſible: For in the Glory of *Divine Love*, the chief *Brightneſs of Glory* doth conſiſt. There is nothing of Dread or Terror accompanying it, nothing but what is *amiable* and infinitely refreſhing. Now that we may take a view of the Glory of Chriſt herein by Faith, the *Nature* of it muſt be enquired into.

1. THE *Eternal Diſpoſing Cauſe* of the whole work wherein the Lord Chriſt was engaged by the Suſception of this Office, for the Redemption and Salvation of the Church, is the *Love of the Father.* Hereunto it is conſtantly aſcribed in the Scripture. And this *Love of the Father* acted it ſelf in his Eternal Decrees, before the foundation of the world, *Eph.* 1. 4. and afterwards in the ſending of his Son to render it effectual, Joh. 3. 16. *Originally*, it is his Eternal Election of a Portion of mankind to be brought unto the enjoyment of himſelf, through the Myſtery of the Blood of Chriſt, and the Sanctification of the Spirit, 2 *Theſ.* 2. 13, 16. 1 *Epheſ.* 1. 4, 5, 6, 7, 8, 9. 1 *Pet.* 1. 2.

THIS *Eternal Act* of the Will of God the Father, doth not *contain* in it an actual approbation of, and complacency in the ſtate and condition of thoſe that are elected; but only *deſigneth* that for them on the Account whereof, they ſhall be accepted and approved. And it is called his *Love* on ſundry Accounts.

1. BECAUSE it is an act ſuited unto that glorious Excellency of his Nature, wherein he is Love; for *God is Love*, 1 John 4. 8, 9. And the firſt Egreſs of the Divine Properties muſt therefore be in an act of communicative Love. And whereas this Election being an Eternal Act of the Will of God, can have no *moving cauſe* but what is in himſelf, if we could look into all the Treaſures of the Divine Excellencies, we ſhould find none whereunto it could be ſo properly aſcribed, as unto *Love*. Wherefore,

2. IT is ſtiled *Love*, becauſe it was *free* and undeſerved, as unto any thing on our part. For whatever good is done unto any altogether undeſerved, if it be with a deſign of their Profit and Advantage, it is in an *Act of Love*, and can have no other cauſe. So is it with us in reſpect of Eternal Election. There was nothing in us, nothing foreſeen, as that which *from our ſelves* would be in us, that ſhould any way move the Will of God unto this Election: For whatever is good in the beſt of men is an effect of it, Epheſ. 1. 4. Whereas therefore it tends unto our eternal Good, the ſpring of it muſt be *Love*. And,

3. THE *Fruits or Effects* of it are inconceivable Acts of Love. It is by multiplied Acts of Love, that it is made effectual, *John* 3. 16. *Jerem.* 31. 5. *Eph.* 1. 3, 4, 5, 6. 1 *John* 4. 8, 9, 16.

THIS is the Eternal Spring which is derived unto the Church, through the Mediation of Chriſt. Wherefore that which put all the Deſign of this Eternal Love of the Father

Father into Execution, and wrought out the Accompliſhment of it, was *the Love of the Son*, which we enquire after; and Light may be given unto it in the enſuing Obſervations.

1. THE whole Number or Society of the Elect, were Creatures made in the Image of God, and thereby in a State of *Love* with him. All that they were, had, or hoped for, were effects of Divine Goodneſs and Love. And the Life *of their* Souls was *Love unto God*. And a bleſſed State it was, preparatory for the Eternal *Life of Love* in Heaven.

2. FROM this State they *fell by ſin*, into a ſtate of *Enmity* with God; which is comprehenſive of all Miſeries, Temporal and Eternal.

3. NOTWITHSTANDING this woful *Cataſtrophe* of our firſt ſtate, yet our Nature on many Accounts was recoverable unto the Enjoyment of God, as I have at large elſewhere declared.

4. IN this Condition, the firſt *Act of Love* in Chriſt towards us, was in *Pity* and *Compaſſion*. A Creature made in the Image of God, and fallen into Miſery, yet capable of Recovery, is the proper Object of *Divine Compaſſion*. That which is ſo celebrated in the Scripture, as the *Bowels*, the *Pity*, the *Compaſſion of God*, is the acting of Divine Love towards us, on the conſideration of our Diſtreſs and Miſery. But all Compaſſion ceaſeth towards them whoſe condition is irrecoverable. Wherefore the Lord Chriſt pitied *not the Angels* that fell, becauſe their Nature was not to be relieved. Of this *Compaſſion* in Chriſt, ſee *Heb.* 2. 14, 15, 16. *Iſa.* 63. 9.

5. AS then we lay under the Eye of Chriſt in our *Miſery*, we were the Objects of his *Pity* and *Compaſſion*: But as he looketh on us as *recoverable* out of that ſtate, his *Love* worketh in and by *Delight*. It was an inconceivable *Delight* unto him to take a proſpect of the deliverance

of mankind unto the Glory of God, which is alſo an act of Love, ſee this divinely expreſſed, *Prov.* 8. 30, 31; as that place hath been elſewhere explained.

6. IF it be enquired, whence this *compaſſion* and *delight* in him ſhould ariſe, what ſhould be the cauſe of them; that he who was eternally bleſſed in his own ſelf-ſufficiency ſhould ſo deeply concern himſelf in our loſt forlorn Condition? I ſay it did ſo, merely from the *Infinite Love* and Goodneſs of his own Nature, without the leaſt procuring inducement from us, or any thing in us, 1 *Pet.* 3. 16.

7. IN this his Readineſs, Willingneſs and Delight, ſpringing from Love and Compaſſion, the *council* of God concerning the way of our Recovery, is, as it were propoſed unto him. Now this was a *way* of great difficulties and perplexities unto himſelf; that is, unto his Perſon as it was to be conſtituted. Unto the Divine Nature nothing is grievous, nothing is difficult: But he was to have *another* Nature, wherein he was to undergo the difficulties of this way and work. It was required of him, that he ſhould *pity us* until he had none left to pity himſelf when he ſtood in need of it; that he ſhould purſue his *delight* to ſave us; until his own *ſoul was heavy* and ſorrowful unto death; that he ſhould relieve us in our *ſufferings* by *ſuffering* the ſame things that we ſhould have done. But he was not in the leaſt hereby deterred from undertaking this work of Love and Mercy for us: Yea his love roſe on this Propoſal, like the Waters of a mighty Stream againſt oppoſition. For hereon he ſays, *Lo, I come to do thy will, O God,* it is my *delight* to do it, *Heb.* 10. 5, 6, 7. *Iſa.* 50. 4, 5, 6, 7.

8. BEING thus enclined, diſpoſed, and ready in the Eternal Love of his Divine Perſon, to undertake the Office of Mediation, and the work of our Redemption; A body *was prepared for* him. In this Body or Human Nature

ture made his *own*, he was to make this Love effectual in all its Inclinations and Actings. It was provided for him unto this end, and filled with all Grace in a way *unmeaſurable*, eſpecially with *Fervent Love* unto Mankind. And hereby it became a meet Inſtrument to actuate his Eternal Love in all the fruits of it.

9. IT is hence evident, that this *Glorious Love of Chriſt*, doth not conſiſt alone in the *Eternal Actings of his divine Perſon*, or the Divine Nature in his Perſon, ſuch indeed is the *Love of the Father* namely, his Eternal Purpoſe for the communication of Grace and Glory, with his Acquieſcency therein; but there is more in the Love of Chriſt. For when he exerciſed this Love, he was man alſo, and not God only. And in none of thoſe Eternal Acts of Love could the Human Nature of Chriſt have any intereſt or concern; yet is the Love of the Man Chriſt Jeſus, celebrated in the Scripture.

10. WHEREFORE this Love of Chriſt which we enquire after, is the *Love of his Perſon*; that is, which he in his own Perſon acts in and by his Diſtinct Natures according unto their Diſtinct Eſſential Properties. And the acts of love in theſe diſtinct Natures, are infinitely diſtinct and different; yet are they all acts of *one* and the *ſame Perſon*. So then, whether that Act of Love in Chriſt which we would at any time conſider, be an Eternal Act of the *Divine* Nature in the Perſon of the Son of God; or whether it be an act of the *Human* performed in time by the Gracious Faculties and Powers of that Nature, it is ſtill the *Love of one and the ſelf ſame Perſon, Chriſt Jeſus.*

It was an Act of inexpreſſible Love in him that he *aſſumed our Nature*, *Heb.* 2. 14, 17. But it was an act in and of his Divine Nature only: For it was antecedent unto the exiſtence of his Human Nature, which could not therefore concur therein. His *laying down his life* for

us, was an act of inconceivable Love, 1 *John* 8. 16. Yet was it only an act of the Human *Nature* wherein he offered himſelf and died. But both the one and the other were Acts of his *Divine Perſon*; whence it is ſaid that God laid down his life for us, and purchaſed the Church with his own Blood.

THIS is that Love of Chriſt wherein he is glorious, and wherein we are by Faith to behold his Glory. A great part of the Bleſſedneſs of the Saints in Heaven, and their Triumph therein, conſiſts in their *beholding of this Glory of* Chriſt, in their thankful contemplation of the Fruits of it, ſee *Rev.* 5. 9, 10. *&c.*

THE illuſtrious *Brightneſs* wherewith this Glory ſhines in Heaven, the All ſatisfying *Sweetneſs* which the view of it gives unto the Souls of the Saints there Poſſeſſed of Glory, are not by us conceivable nor to be expreſſed. Here this love *paſſeth knowledge*, there we ſhall comprehend the Dimenſions of it. Yet even here, if we are not ſlothful and carnal, we may have a refreſhing proſpect of it; and where Comprehenſion fails, let Admiration take place.

MY preſent Buſineſs is to exhort others unto the Contemplation of it, though it be but a little, a very little, a ſmall portion of it, that I can conceive; and leſs than that very little, that I can expreſs. Yet may it be my duty to excite not only my ſelf, but others alſo unto due Enquiries after it, unto which End I offer the things enſuing.

1. *LABOUR that your minds may continually be fitted and prepared for ſtch Heavenly Contemplations.* If they are carnal and ſenſual, or filled with earthly things, a due ſenſe of this *Love of Chriſt* and its Glory, will not abide in them. Vertue and Vice in their higheſt Degrees are not more *diametrically* oppoſite and inconſiſtent in the ſame mind, than

are

are an habitual Course of sensual worldly Thoughts, and a due Contemplation of the Glory of the Love of Christ: Yea, an earnestness *of Spirit*, pregnant with a multitude of Thoughts about the lawful Occasions of Life, is obstructive of all due Communion with the Lord Jesus Christ herein.

FEW there are whose Minds are *prepared* in a due Manner for this Duty. The Actions and Communications of the most, evidence what is the inward Frame of their Souls. They rove up and down in their Thoughts, which are continually lead by their Affections into the Corners of the Earth. It is in vain to call such Persons unto Contemplations of the Glory of Christ in his Love. An holy Composure of Mind by virtue of spiritual principles, an Inclination to seek after Refreshment in Heavenly Things, and to bath the Soul in the Fountain of them, with constant Apprehensions of the Excellency of this Divine Glory, are required hereunto.

2. BE not satisfied with *General Notions* concerning the Love of Christ, which represent no Glory unto the Mind, wherewith many deceive themselves. All who believe his divine Person, profess a Valuation of his Love, and think them *not Christians* who are otherwise minded: But they have only *General Notions*, and not any distinct Conceptions of it, and really know not what it is. To deliver us from this Snare, peculiar Meditations on its principal Concerns, are required of us. As,

1. *WHOSE Love it is*; namely, of the divine Person of the Son of God. He is expressly called *God*, with respect unto the Exercise of this Love; that we may always consider whose it is, 1 *Joh.* 3. 16. *Hereby we perceive the Love of God, because he laid down his Life for us.*

2. BY what *Ways* and *Means* this wonderful *Love* of the Son of God, doth act it self; namely, in the divine Nature, by Eternal Acts of Wisdom, Goodness and Grace

proper

proper thereunto; and in the humane by Temporary Acts of Pity or Compaſſion, with all the Fruits of them in doing and ſuffering for us, ſee *Epheſ.* 3. 19. *Heb.* 2. 14, 15. *Rev.* 1. 5.

3. WHAT is the *Freedom* of it as unto any deſert on our Part, 1 *Joh.* 4. 10. It was Hatred not Love that we in our ſelves deſerved, which is a Conſideration ſuited to fill the Soul with ſelf-abaſement, the beſt of Frames in the contemplation of the Glory of Chriſt.

4. WHAT is the *Efficacy* of it in its Fruits and Effects, with ſundry other Conſiderations of the like Nature. By a diſtinct Proſpect and Admiration of theſe Things, the Soul may walk in this Paradiſe of God, and gather here and there an Heavenly Flower, conveying unto it a ſweet Savour of this Love of Chriſt. See *Cant.* 11. 2, 3, 4.

MOREOVER, Be not contented to have *right Notions* of the Love of Chriſt in your Minds, unleſs you can attain a gracious *Taſte* of it in your Hearts; no more than you would be to ſee a Feaſt or Banquet richly prepared, and partake of nothing of it unto your Refreſhment. It is of that Nature that we may have a *ſpiritual Cenſation* of it in our Minds; whence it is compared by the Spouſe to *Apples and Flagons of Wine.* We may *taſte* that the Lord is gracious. And if we find not a Reliſh of it in our Hearts, we ſhall not long retain the Notion of it in our Minds. Chriſt is the Meat, the Bread, the Food of our Souls. Nothing is in him of an higher ſpiritual Nouriſhment than his Love, which we ſhould always deſire.

IN this Love is he *Glorious*; for it is ſuch as no Creatures, Angels, or Men could have the leaſt Conceptions of, before its Manifeſtation by its Effects: And after its Manifeſtation, it is in this World abſolutely incomprehenſible.

CHAP.

CHAP. VI.

The Glory of Christ in the Discharge of his Mediatory Office.

AS the Lord Christ was *Glorious* in the *Susception* of his Office: So was he also in its Discharge. An unseen Glory accompanied him in all that he did, in all that he suffered. *Unseen* it was unto the Eyes of the World, but not in his who alone can judge of it. Had Men seen it, they would not have *crucified the Lord of Glory.* Yet to some of them it was made manifest. Hence they testified that in the Discharge of his Office, they *beheld his glory, the glory as of the only begotten of the Father,* Joh. 1. 14. And that when others could see neither *Form nor Comliness in him that he should be desired,* Psal. 53. 2. and so it is at this day. I shall only make some few Observations; first, on what he did in a *way* of *Obedience,* and then on what he *suffered* in the Discharge of his Office so undertaken by him.

1. *WHAT he did,* what Obedience he yielded unto the Law of God, in the Discharge of his Office (with respect whereunto he said, *Lo, I come to do thy Will, O God, yea, thy Law is in my Heart*) it was all *on his own free choice* or Election, and was resolved thereinto alone. It is our Duty to endeavor after *Freedom, Willingness,* and Chearfulness in all our Obedience. Obedience hath its formal Nature from our *Wills.* So much as there is of our *Wills,* in what we do towards God, so much there is of Obedience, and no more. Howbeit, we are *antecedently* unto all Acts of our own Wills obliged unto all that is called Obedience. From the very Constitution of our Natures, we are necessarily

ceſſarily ſubject unto the Law of God. All that is left unto us, is a voluntary *Compliance* with unavoidable Commands; with him it was not ſo. An Act of his own Will and Choice *preceded* all Obligation as unto Obedience. He *obeyed becauſe he would*, before *becauſe he ought*. He ſaid, *Lo, I come to do thy Will, O God*, before he was obliged to do that Will. By his own Choice, and that in an Act of Infinite Condeſcention and Love, as we have ſhewed, he was *made of a woman*, and thereby *made under the Law*. In his Divine Perſon he was Lord of the Law, above it, no more obnoxious unto its Commands, than its Curſe. Neither was he afterwards in himſelf on his own Account unobnoxious unto its Curſe, merely becauſe he was *Innocent*, but alſo becauſe he was every way above the Law it ſelf, and all its force.

This was the Original Glory of his Obedience. The Wiſdom, the Grace, the Love, the Condeſcention that was in this *Choice*, animated every Act, every Duty of his Obedience rendring it amiable in the ſight of God, and uſeful unto us. So when he went unto *John* to be baptized, he who knew he had no need of it on his own Account, would have declined the Duty of adminiſtring that Ordinance unto him; but he replied, *Suffer it to be ſo now, for thus it becometh us to fulfil all righteouſneſs*, Mat. 3. 15. This I have undertaken *willingly* of my own accord without any need of it for my ſelf, and therefore will diſcharge it. For him who was *Lord* of all univerſally, thus to ſubmit himſelf to Univerſal Obedience, carrieth along with it an Evidence of Glorious Grace.

2. THIS Obedience as unto the *uſe and end* of it, was not for himſelf, but *for us*. We were obliged unto it, and could not perform it; he was not obliged unto it any otherwiſe but by a free Act of his own Will, and did perform it. God gave him this Honour, that he ſhould obey for the whole Church, that by *his obedience we ſhould*

be

be made righteous, Rom. 5. 19. Herein I say did God give him Honour and Glory, that his Obedience should stand in the stead of the perfect Obedience of the Church as unto Justification.

3. HIS Obedience being absolutely *universal*, and absolutely *perfect*, was the great Representative of the Holiness of God in the Law. It was represented glorious when the *Ten Words* were written by the Finger of God in Tables of Stone: It appears yet more eminently in the Spiritual Transcription of it in the Hearts of Believers: But absolutely and perfectly it is exemplified only in the Holiness and Obedience of Christ, which answered it unto the utmost. And this is no small Part of his Glory in Obedience, that the Holiness of God in the Law was therein, and therein alone in that one Instance, as unto human Nature, fully represented.

4. HE wrought out this Obedience against all *Difficulties and Oppressions*. For although he was absolutely free from that Disorder which in us hath invaded our whole Natures, which internally renders all Obedience difficult unto us, and perfect Obedience impossible; yet as unto Opposition from without in *Temptations*, *Sufferings*, *Reproaches*, Contradictions, he met with more than we all. Hence is that glorious Word, *Although he were a Son, yet he learned Obedience by the things which he suffered*, Heb. 5. 8. See our Exposition of that place. But,

5. THE Glory of this Obedience ariseth principally from the Consideration of the *Person*, who thus yielded it unto God. This was no other but the Son of God made Man; God and Man in one Person. He who was in Heaven, above all, Lord of all, at the same time lived in the World in a Condition of no Reputation, and a Course of the strictest Obedience unto the whole Law of God. He unto whom Prayer was made, prayed himself Night and Day. He whom all the Angels of Heaven,

Heaven, and all Creatures worſhiped, was continually converſant in all the Duties of the Worſhip of God. He who was over the Houſe, diligently obſerved the meaneſt Office of the Houſe. He that made all Men, in whoſe Hand they are all as Clay in the Hand of the Potter, obſerved amongſt them the ſtricteſt Rules of *Juſtice*, in giving unto every one his Due, and of *Charity*, in giving good things that were not ſo due. This is that which renders the Obedience of Chriſt in the Diſcharge of his Office, both myſterious and glorious.

2. AGAIN, The Glory of Chriſt is propoſed unto us in what he ſuffered in the Diſcharg of the Office which he had undertaken. There belonged indeed unto his Office, Victory, Succeſs, and Triumph with great Glory, *Iſa.* 63. 1, 2, 3, 4, 5. but there were *Sufferings* alſo required of him antecedently thereunto. *Ought not Chriſt to ſuffer, and to enter into his Glory?*

BUT ſuch were theſe *Sufferings of Chriſt*, as that in our Thoughts about them, our Minds quickly recoil in a Senſe of their Inſufficiency to conceive a Right of them: Never any one launched into this Ocean with his Meditations, but he quickly found himſelf unable to fathom the Depths of it: Nor ſhall I here undertake an Enquiry into them. I ſhall only point at this Spring of Glory, and leave it under a Vail.

WE might here look on him as under the *Weight* of the Wrath of God, and the Curſe of the Law; taking on himſelf, and on his whole Soul, the utmoſt of Evil that God had ever threatned to Sin or Sinners; we might look on him in his *Agony* and bloody Sweat, in his ſtrong Cries and Supplications, when he was ſorrowful unto the Death, and *began to be amazed*, in apprehenſions of the things that were coming on him; of that dreadful *Tryal* which he was entring into: we might look upon him, conflicting with all the *Powers of Darkneſs*, the Rage and Madneſs

neſs of Men; ſuffering in his Soul, his Body, his Name, his Reputation, his Goods, his Life; ſome of theſe Sufferings being immediate from God above, others from Devils and wicked Men, acting according to the Determinate Counſel of God: we might look on him *praying*, *weeping*, *crying* out, bleeding, dying, in all things making his Soul an Offering for ſin: So was he taken from Priſon, and Judgment, and who ſhall declare his Generation? for he was cut off from the Land of the Living, for *the Tranſgreſſion* (ſaith God) *of my People was he ſmitten*, *Iſa.* 53. 8. But theſe things I ſhall not inſiſt on in particular, but leave them under ſuch a Vail as may give us a Proſpect into them, ſo far as to fill our Souls with holy Admiration.

LORD! What is Man that thou art thus mindful of him, and the Son of Man that thou viſiteſt him? Who hath known thy Mind, or who hath been thy Councellor? O the depth of the Riches both of the Wiſdom and Knowledg of God! How unſearchable are his Judgments, and his Ways paſt finding out? What ſhall we ſay unto theſe things? that God ſpared not his only Son, but gave him up unto Death, and all the Evils included therein, for ſuch poor loſt Sinners as we were; that for our Sakes the Eternal Son of God ſhould ſubmit himſelf unto all the Evils that our Natures are obnoxious unto, and that our Sins had deſerved, that we might be delivered!

HOW *Glorious* is the Lord Chriſt on this Account in the Eyes of Believers! When *Adam* had ſinned, and thereby eternally, according unto the Sanction of the Law, ruined himſelf and all his Poſterity, he ſtood aſhamed, afraid, trembling, as one ready to periſh for ever under the Diſpleaſure of God. *Death* was that which he had deſerved, and *immediate Death* was that which he looked for. In this State the Lord Chriſt in the Promiſe comes unto him, and ſays, *Poor Creature!* How woful is thy Condition!

tion! How *deformed* is thy Appearance! What is become of the Beauty, of the Glory of that *Image* of God wherein thou waſt created? How haſt thou taken on thee the monſtrous Shape and Image of Satan! And yet thy preſent Miſery, thy Entrance into Duſt and Darkneſs, is no way to be compared with what is to enſue. Eternal *Diſtreſs* lies at the Door. But yet look up once more, and *behold me*, that thou mayeſt have ſome Glymps of what is in the Deſigns of Infinite Wiſdom, Love and Grace. Come forth from thy vain *Shelter*, thy hiding Place: I will put my ſelf into thy Condition. I will undergo and bear that Burthen of Guilt and Puniſhment, which would ſink thee eternally into the bottom of Hell. I will *pay that which I never took*; and be made *temporally* a Curſe for thee, that thou mayeſt attain unto *Eternal* Bleſſedneſs. To the ſame purpoſe he ſpeaks unto convinced Sinners in the Invitation he gives them to come unto him.

THUS is the Lord Chriſt ſet forth in the *Goſpel evidently crucified before our Eyes*, Gal. 3. 1. Namely, in the Repreſentation that is made of his Glory, in the *Suffering* he underwent for the Diſcharge of the Office he had undertaken. Let us then behold him as poor, deſpiſed, perſecuted, reproached, reviled, *hanged on a Tree*; in all labouring under a Senſe of the *Wrath of God* due unto our Sins. Unto this End are they recorded in the Goſpel, read, preached, and repreſented unto us. But what can we ſee herein? What Glory is in theſe things? Are not theſe the things which all the World of *Jews* and *Gentiles* ſtumbled and took Offence at? Thoſe wherein he was appointed to be a *Stone of ſtumbling*, and a *Rock of offence*? Was it not eſteemed *a fooliſh thing* to look for Help and Deliverance by the Miſeries of another? To look for Life by his Death? The Apoſtle declares at large that ſuch it was eſteemed, 1 *Cor.* 1. So was it in the Wiſdom of the World. But even on the Account of theſe things

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is he Honorable, Glorious and Precious in the ſight of them that do believe, 1 *Pet.* 2. 6, 7. For even herein he was the *Wiſdom of God, and the Power of God*, 1 Cor. 1. 24. And the Apoſtle declares at large the Grounds and Reaſons of the different Thoughts and Apprehenſions of Men concerning the Croſs and Sufferings of Chriſt, 2 *Cor.* 4. 3, 4, 5, 6.

CHAP. VII.

The Glory of Chriſt in his Exaltation, after the Accompliſhment of the Work of Mediation in this World.

WE may in the next Place behold the Glory of Chriſt with reſpect unto his Office in the Actings of God towards him, which enſued on his Diſcharge of it in this World, in his *own Exaltation.*

THESE are the two Heads, whereunto all the Propheſies and Predictions concerning Jeſus Chriſt under the Old Teſtament are referred, namely, his *Sufferings*, and the *Glory* that enſued thereon, 1 *Pet.* 1. 11. *All the Prophets teſtified beforehand of the Sufferings of Chriſt, and the Glory that ſhould follow.* So when he himſelf *opened the Scriptures* unto his Diſciples, he gave them this as the Sum of the Doctrine contained in them; *Ought not Chriſt to have ſuffered theſe things, and to enter into his Glory*, Luk. 24. 26. The ſame is frequently expreſſed elſewhere, *Rom.* 14. 9. *Phil.* 2. 5, 6, 7, 8.

SO much as we know of Chriſt, his Sufferings and his Glory; ſo much do we underſtand of the Scripture, and no more.

THESE are the Two Heads of the Mediation of Chriſt and his Kingdom; and this is their Order which they communicate unto the Church; *firſt* Sufferings, and *then* Glory: *If we ſuffer, we ſhall alſo reign with him*, 2 Tim. 2. 12. They do but deceive themſelves, who deſign any other *Method* of theſe things. Some would *reign* here in this World; and we may ſay with the Apoſtle, *would you did reign, that we might reign with you.* But the Members of the myſtical Body muſt be *conformed* unto the Head. In him, Sufferings went before Glory; and ſo they muſt in them. The Order in the Kingdom of Satan and the Word, is contrary hereunto. Firſt, the *Good Things* of this Life, and then *Eternal Miſery*, is the Method of that Kingdom, *Luk.* 16. 25.

THESE are the two Springs of the Salvation of the Church; the two *anointed ones* that ſtand before the Lord of the whole Earth; from which all the *golden Oyl* whereby the Church is dedicated unto God and ſanctified doth flow. This Glory of Chriſt in his *Exaltation* which followed on his Sufferings, is that which we now enquire into. And we ſhall ſtate our Apprehenſions of it in the enſuing Obſervations.

1. THIS is peculiarly *that Glory* which the Lord Chriſt prays that his Diſciples may be where he is, to behold it. It is not ſolely ſo, as it is conſidered abſolutely: but it is that, wherein all the other Parts of his Glory are made manifeſt. It is the Evidence, the Pledge, the Means of the Manifeſtation of them all. As unto all the Inſtances of his Glory before inſiſted on, there was a Vail drawn over them whilſt he was in this World. Hence the moſt ſaw *nothing* of it, and the beſt ſaw it but *obſcurely*. But in this Glory that Vail is taken off, whereby the whole Glory of his Perſon in it ſelf, and in the Work of Mediation is moſt illuſtriouſly manifeſted. When

When we ſhall immediately behold this Glory, we ſhall ſee him as he is. This is that Glory whereof the Father *made grant* unto him before the Foundation of the World, and wherewith he was actually inveſted upon his Aſcention.

2. BY this Glory of Chriſt, I do not underſtand the *Eſſential Glory* of his Divine Nature; or his being abſolutely in his own Perſon over all *God bleſſed for ever*: But the manifeſtation of this Glory in particular, after it had been *vailed* in this World under the *Form of a Servant*, *belongs* hereunto. The Divine Glory of Chriſt in his Perſon belongs not unto his Exaltation; but the Manifeſtation of it doth ſo. It was not given him by *free Donation*; but the Declaration of it unto the Church of Angels and Men after his Humiliation was ſo. He left it not whilſt he was in this World; but the direct Evidence and Declaration of it he *laid aſide*, until he was *declared to be the Son of God with Power*, by the Reſurrection from the Dead.

WHEN the Sun is under a total Eclipſe, he loſeth nothing of his Native Beauty, Light, and Glory. He is ſtill the ſame that he was from the beginning; a *great Light to rule the Day*. To us he appears as a dark uſeleſs *Meteor*: but when he comes by his courſe to free himſelf from the *Lunar Interpoſition* unto his proper Aſpect towards us, he manifeſts again his Native Light and Glory. So was it with the Divine Nature of Chriſt as we have before declared. He *vailed* the *Glory* of it by the Interpoſition of the Fleſh, or the Aſſumption of our Nature to be his *own*, with this Addition, that therein he took on him the *Form of a Servant*, of a Perſon of mean and low Degree. But this temporary *Eclipſe* being paſt and over, it now ſhines forth in its Infinite Luſtre and Beauty, which belongs unto the preſent *Exaltation* of his Perſon. And when thoſe who beheld him here as a poor, ſorrowful, perſecuted Man, dying on the Croſs, came to ſee him

in all the infinite increated Glories of the Divine Nature, manifeſting themſelves in his Perſon, it could not but fill their Souls with Tranſcendent Joy and Admiration. And this is one reaſon of his *Prayer* for them whilſt he was on the Earth, that they *might be where he is to behold his Glory*. For he knew what ineffable Satisfaction it would be unto them for evermore.

3. I do not underſtand abſolutely the *Glorification of the Human Nature of Chriſt*; That very Soul and Body wherein he lived and died, ſuffered and roſe again, tho that alſo be included herein. This alſo were a Subject meet for our Contemplation, eſpecially as it is the *Exemplar* of that Glory which he will bring all thoſe unto, who believe in him. But becauſe at preſent we look ſomewhat further, I ſhall obſerve only one or two things concerning it.

1. *THAT very Nature it ſelf* which he took on him in this World, is exalted into Glory. Some under a Pretence of great Subtilty and Acuracy do deny that he hath either Fleſh or Blood in Heaven, that is, as to the Subſtance of them; however you may ſuppoſe that they are changed, purified, glorified. The great Foundation of the Church, and all Goſpel Faith is, that he was *made Fleſh*, that he did partake of Fleſh and Blood, even as did the Children. That he hath forſaken that *Fleſh and Blood* which he was *made* in the Womb of the Bleſſed Virgin; wherein he lived and died, which he offered unto God in Sacrifice, and wherein he roſe from the Dead, is a *Socinian* Fiction. What is the true Nature of the Glorification of the *Humanity* of Chriſt, neither thoſe who thus ſurmiſe, nor we can perfectly comprehend. It doth not yet appear what we our ſelves ſhall be, much leſs is it evident unto us what he is, whom we ſhall be like. But that he is ſtill in the ſame *Human Nature*, wherein he was on the earth, that he hath the ſame rational Soul, and the

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ſame Body, is a fundamental Article of the Chriſtian Faith.

2. THIS Nature of the Man Chriſt Jeſus, is *filled with all the Divine Graces and Perfections* whereof a limited created Nature is capable. It is not *Deified*, it is not made a God; it doth not in Heaven coaleſce into one Nature with the Divine by a Compoſition of them; It hath not any Eſſential Property of the Deity communicated unto it, ſo as ſubjectively to reſide in it; It is not made *Omniſcient*, *Omnipreſent*, *Omnipotent*: But it is exalted in a Fulneſs of all Divine Perfection ineffably above the Glory of Angels and Men. It is incomprehenſibly nearer God than they all; hath Communications from God, in glorious Light, Love, and Power, ineffably above them all. But it is ſtill a Creature.

FOR the *Subſtance* of this Glory of the Human Nature of Chriſt, Believers ſhall be made Partakers of it; for when we *ſee him as he is*, we ſhall *be like him*: but as unto the Degrees and Meaſures of it, his Glory is above all that we can be made Partakers of: There is one *Glory of the Sun, another of the Moon and Stars, and one Star differeth from another in Glory*, As the Apoſtle ſpeaks, 1 *Cor.* 15. 45. And if there be a difference in Glory among the *Stars* themſelves as to ſome degrees of the ſame Glory: How much more is there between the Glory of the *Sun*, and that of any *Star* whatever? Such is the difference that is and will be unto Eternity between the Human Nature of Chriſt, and what glorified Believers do attain unto. But yet this is not that properly wherein the Glory of Chriſt in his *Exaltation* after his Humiliation and Death, doth conſiſt. The Things that belong unto it may be reduced unto the enſuing Heads.

1. IT conſiſteth in the *Exaltation* of the Human Nature, as ſubſiſting in the Divine Perſon above the whole Creation of God in Power, Dignity, Authority and Rule,

with all things that the Wiſdom of God hath appointed to render the Glory of it illuſtrious. I have ſo largely inſiſted on the Explication and Confirmation of this Part of the preſent Glory of Chriſt, in the Expoſition of *Heb.* 1. *ver.* 2, 3. that I have nothing more to add thereunto.

2. IT doth ſo in the *Evidence given* of the Infinite *Love of God the Father unto him*, and his delight in him, with the Eternal Approbation of his Diſcharge of the Office committed unto him. Hence he is ſaid *to ſit at the right hand of God*, or at the *right hand of the Majeſty on high*. That the Glory and Dignity of Chriſt in his Exaltation is *ſingular*, the higheſt that can be given to a Creature incomprehenſible; that he is with reſpect unto the Diſcharge of his Office, under the eternal Approbation of God; that as ſo glorioufly exalted, he is proclaimed unto the whole Creation, are all contained in this Expreſſion.

3. HEREUNTO is added the full *Manifeſtation* of his own Divine Wiſdom, Love and Grace in the Work of Mediation and Redemption of the Church. This Glory is abſolutely ſingular and peculiar unto him. Neither *Angels* or *Men* have the leaſt Intereſt in it. Here we ſee it darkly as in a Glaſs; above, it ſhines forth in its brightneſs to the eternal Joy of them who behold him.

THIS is that Glory which our Lord Jeſus Chriſt in an eſpecial manner *prayed* that his Diſciples might behold. This is that whereof we ought to endeavor a Proſpect by *Faith*. By *Faith*, I ſay, and not by *Imagination*. Vain and fooliſh Men having general Notions of this *Glory of Chriſt*, knowing nothing of the real Nature of it, have endeavored to repreſent it in *Pictures* and *Images* with all that Luſtre and Beauty with the Art of Painting, with the Ornaments of Gold and Jewels, can give them. This is that Repreſentation of the preſent Glory of Chriſt, which being

being made and propoſed unto the Imagination and carnal Affections of ſuperſtitious Perſons carrieth ſuch a ſhew of Devotion and Veneration in the *Papal* Church. But they err not knowing the Scripture, nor the eternal Glory of the Son of God.

THIS is the ſole Foundation of all our Meditations herein. The Glory that the Lord Jeſus Chriſt is in the real actual Poſſeſſion of in Heaven, can be no otherwiſe ſeen or apprehended in this World, but in the *Light of Faith*, fixing it ſelf on Divine Revelation. To behold this Glory of Chriſt is not an Act of *Fancy* or Imagination. It doth not conſiſt in *framing* unto our ſelves the Shape of a glorious Perſon in Heaven. But the ſteady Exerciſe of Faith on the *Revelation* and *Deſcription* made of this Glory of Chriſt in the Scripture, is the Ground, Rule and Meaſure of all Divine Meditations thereon.

HEREON our Duty it is, *to call our ſelves to an Account*, as unto our Endeavor after a gracious View of this Glory of Chriſt: When did we ſtedfaſtly behold it? When had we ſuch a View of it as wherein our Souls have been ſatisfied and refreſhed? It is declared and repreſented unto us as one of the chief Props of our Faith, as an Help of our Joy, as an Object of our Hope, as a Ground of our Conſolation, as our greateſt Encouragement unto Obedience and Suffering. Are our Minds every day converſant with Thoughts hereof? Or do we think our ſelves not much concerned herein? Do we look upon it, as that which is without us and above us, as that which we ſhall have time enough to conſider when we come to Heaven? So is it with many. They care neither *where* Chriſt is, nor *what* he is, ſo that one way or other they may be ſaved by him. They hope, as they pretend, that they ſhall ſee him and his Glory in Heaven, and that they ſuppoſe to be time enough: But in vain do

they pretend a Deſire thereof; in vain are their Expectations of any ſuch thing. They who endeavor not to behold the Glory of Chriſt in this World, as hath been often ſaid, ſhall never behold him in glory hereafter unto their Satisfaction; nor do they deſire ſo to do. Only they ſuppoſe it a part of that *Relief* which they would have when they are gone out of this World. For what ſhould beget ſuch a Deſire in them? Nothing can do it, but ſome View of it here by Faith, which they deſpiſe, or totally neglect. Every Pretence of a *Deſire of Heaven*, and of the Preſence of Chriſt therein, that doth not ariſe from, that is not reſolved into that Proſpect which we have of the Glory of Chriſt in this World by Faith, is mere *Fancy* and Imagination.

OUR conſtant Exerciſe in *Meditation* on this Glory of Chriſt will fill us with *Joy* on his Account, which is an effectual Motive unto the Duty it ſelf. We are for the moſt part *Selfiſh*, and look no farther than our own Concernments. So we may be pardoned and ſaved by him, we care not much how it is with himſelf, but only preſume it is well enough. We find not any Concernment of our own therein. But this Frame is directly oppoſite unto the *Genius* of Divine Faith and Love. For their principal Actings conſiſt in preferring Chriſt above our ſelves; and our Concerns in him, above all our own. Let this then ſtir us up unto the Contemplation of this Glory. Who is it that is thus exalted over all? Who is thus encompaſſed with Glory, Majeſty, and Power? Who is it that ſits down at the Right Hand of the Majeſty on high, all his Enemies being made his Foot-ſtool? Is it not he, who in this World was poor, deſpiſed, perſecuted and ſlain, all for our Sakes? Is it not the ſame *Jeſus* who loved us, and gave himſelf for us, and waſhed us in his own Blood? So the Apoſtle told the *Jews*, that the *ſame Jeſus whom they ſlew and hanged on a Tree, God had exalted*

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with his right hand to be a Prince and a Saviour to give Repentance unto Iſrael, and the forgiveneſs of ſins, Act. 5. 30, 31. If we have any valuation of his Love, if we have any concernment in what he hath done and ſuffered for the Church, we cannot but rejoyce in his preſent State and Glory.

LET the World rage whileſt it pleaſeth; let it ſet it ſelf with all its Power and Craft againſt every thing of Chriſt that is in it; which whatever is by ſome otherwiſe pretended, proceeds from an hatred unto his Perſon: Let Men make themſelves drunk with the blood of his Saints, we have this to oppoſe unto all their attempts, unto our ſupportment, Namely, what he ſays of himſelf; *Fear not, I am the firſt and the laſt, he that liveth and was dead, and behold I am alive* for *evermore, and have the Keys of Hell and Death*, Rev. 1. 16, 18.

BLESSED Jeſus! We can add nothing to thee nothing to thy Glory; but it is *a Joy of heart unto us that thou art what thou art*; that thou art ſo glorioufly exalted at the right hand of God; and do long more fully and clearly to behold that Glory according to thy Prayer and Promiſe.

CHAP. VIII.

Repreſentations of the Glory of Chriſt under the Old Teſtament.

IT is ſaid of our Lord Jeſus Chriſt, *that beginning at Moſes and all the Prophets, he declared unto his Diſciples in all the Scriptures the things concerning himſelf*, Luk. 24. 27. It is therefore manifeſt that *Moſes* and the *Prophets*, and

and all the Scriptures, do give Teſtimony unto him, and his Glory. This is the line of Life and Light, which runs through the whole Old Teſtament; without the conduct whereof we can underſtand nothing aright therein: And the neglect hereof, is that which makes many as blind in reading the Books of it, as are the *Jews*, the ſame vail being upon their minds. It is *Faith* alone, diſcovering the Glory of Chriſt, that can remove that *vail* of darkneſs which covers the minds of men in reading the *Old Teſtament*, as the Apoſtle declares, 2 *Cor.* 3. 14, 15, 16. I ſhall therefore conſider briefly ſome of thoſe ways and means whereby the glory of Chriſt was repreſented unto Believers under the Old Teſtament.

1. IT was ſo in the Inſtitution of the *Beautiful Worſhip of the Law*, with all the means of it. Herein have they the Advantage above all the ſplendid *Ceremonies* that men can invent, in the outward worſhip of God; they were deſigned and framed in Divine Wiſdom to repreſent the Glory of Chriſt in his Perſon and his Office. This nothing of Human Invention can do, or once pretend unto. Men cannot create *Myſteries*, nor give unto any thing natural in it ſelf, a *Myſtical* ſignification. But ſo it was in the Old Divine Inſtitutions. What were the Tabernacle and Temple? What was the *Holy Place* with the Utenſils of it? What was the Oracle, the Ark, the Cherubims, the Mercy-Seat placed therein? What was the High-Prieſt in all his Veſtments and Adminiſtrations? What were the Sacrifices, and annual ſprinkling of Blood in the moſt Holy Place? What was the moſt whole *Syſteme* of their Religious Worſhip? Were there any thing but Repreſentations of Chriſt in the Glory of his Perſon and his Office? They were a *Shadow*, and the Body repreſented by that ſhadow, was Chriſt. If any would ſee how the Lord Chriſt was in particular foreſignified and repreſented in them, he may peruſe our *Expoſition on*

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the ninth Chapter of the Epistle unto the Hebrews, where it is handled so at large as that I shall not here again insist upon it. The Sum is, *Moses was faithful in all the House of God, for a Testimony of those things which were to be spoken afterwards*, Heb. 3. 5. All that *Moses* did in the erection of the Tabernacle, and the institution of all its services, was but to give an *antecedent Testimony* by way of Representation, unto the Things of Christ that were *afterwards* to be revealed. And that also was the substance of the Ministry of the *Prophets*, 1 *Pet.* 1. 11, 12. The dark apprehensions of the Glory of Christ which by these means they obtained, were the life of the Church of Old.

2. IT was represented in the *Mystical Account* which is given us of his Communion with his Church in Love and Grace. As this is intimated in many places of Scripture; so there is one *entire Book* designed unto its Declaration. This is the *Divine Song of Solomon* who was a Type of Christ, and a Penman of the Holy Ghost therein. A Gracious Record it is of the Divine Communications of Christ in Love and Grace unto his Church, with their returns of love unto him, and delight in him. And then may a man judge himself to have somewhat profited in the experience of the Mystery of a blessed entercourse and communion with Christ, when the expressions of them in that holy *Dialogue*, do give Light and Life unto his mind, and efficaciously communicate unto him an experience of their power. But because these things are little understood by many, the *book* it self is much neglected if not despised. Yea to such impudence have some arrived, in foaming out their own shame, as that they have ridiculed the expressions of it; but we are foretold of such *mockers* in the last days, that should *walk* after *their own ungodly lusts*; they are not of our present consideration.

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THE former Inſtance of the Repreſentations of the Glory of Chriſt in their Inſtitutions of *outward Worſhip* with this Record of the *inward communion* they had with Chriſt in Grace, Faith, and Love, gives us the Subſtance of that view which they had of his Glory. What holy ſtrains of Delight and Admiration, what Raptures of Joy, what ſolemn and divine Complacency, what ardency of Affection, and Diligence in Attendance unto the means of enjoying communion with him, this diſcovery of the Glory of Chriſt wrought in the ſouls of them that did believe, is *Emphatically* expreſſed in that diſcourſe. A few days, a few hours ſpent in the frame characteriſed in it, is a Bleſſedneſs excelling all the treaſures of the Earth; and if we, whoſe Revelations of the ſame Glory do far exceed theirs, ſhould be found to come ſhort of them in Ardency of Affection unto Chriſt, and continual holy Admiration of his excellencies, we ſhall one day be judged unworthy to have received them.

3. IT was ſo repreſented and made known under the Old Teſtament in his *perſonal Appearances* on various occaſions unto ſeveral Eminent Perſons, Leaders of the Church in their Generations. This he did as a *Præludium* to his Incarnation. He was as yet God only; but appeared in the aſſumed ſhape of a *man*, to ſignifie what he would be. He did not *create an Human Nature*, and unite it unto himſelf for ſuch a Seaſon; only by his Divine Power he acted the Shape of a Man compoſed of what *Ætherial Subſtance* he pleaſed, immediately to be diſſolved. So he appeared to *Abraham*, to *Jacob*, to *Moſes*, to *Joſhua*, and others, as I have at large elſewhere proved and confirmed. And hereon alſo, becauſe he was the Divine Perſon who dwelt in, and dealt with the Church, under the Old Teſtament from firſt to laſt, in ſo doing he conſtantly aſſumes unto himſelf *Human Affections*, to intimate that a ſeaſon would come when he would immediately

mediately act in that Nature. And indeed after the fall there is nothing ſpoken of God in the Old Teſtament, nothing of his Inſtitutions, nothing of the way and manner of dealing with the Church, but what hath reſpect unto the *future Incarnation* of *Chriſt*. And it had been abſurd to bring in God under perpetual *Anthropopathis*, as grieving, repenting, being angry, well-pleaſed, and the like, were it not but that the Divine Perſon intended, was to take on him the Nature wherein ſuch Affections do dwell.

4. IT was repreſented in *Prophetical Viſions*. So the Apoſtle affirms that the Viſion which *Iſaiah* had of him, was when *he ſaw his Glory*, John. 12. 41. And it was a bleſſed Repreſentation thereof. For his Divine Perſon being exalted on a *Throne of Glory*, his *Train* filled the Temple. The *whole Train* of his Glorious Grace filled the Temple of his body. This is the *true Tabernacle* which God pitched, and not man. The *Temple* which was deſtroy'd and which he raiſed again in three days, wherein dwelt the fulneſs of the Godhead. *Col.* 1. 9. This Glory was now preſented unto the view of *Iſaiah*, Chap. 6. 1, 2, 3. which filled him with Dread and Aſtoniſhment. But from thence he was relieved, by an act of the Miniſtry of that *Glorious* one, taking away his Iniquity by a *coal from the Altar*, which typified the purifying efficacy of his Sacrifice. This was food for the Souls of Believers, in theſe and on the like occaſions, did the whole Church lift up their voice in that Holy Cry, *Make haſt our Beloved, and be thou like to a Roe, or to a young Hart on the Mountain of Spices.*

OF the ſame Nature was his Glorious Appearance on Mount *Sinai* at the giving of the Law, *Exod.* 19. For the deſcription thereof by the *Pſalmiſt*, *Pſal.* 68. 17, 18. is applyed by the Apoſtle unto the *Aſcenſion of Chriſt* after his Reſurrection, *Epheſ.* 4. 8, 9, 10, 11. Only as it

was

was then full of outward Terror, becauſe of the giving of the *fiery Law*, it was referred unto by the *Pſalmiſt*, as full of Mercy, with reſpect unto his Accompliſhment of the ſame Law. His *giving* of it was as Death unto them concerned, becauſe of its Holineſs, and the ſeverity of the the Curſe wherewith it was attended; his *fulfilling* of it was *Life*, by the Pardon and Righteouſneſs which iſſued from thence.

5. THE Doctrine of his *Incarnation* whereby he became the Subject of all that Glory which we enquire after, was revealed, although not ſo clearly as by the Goſpel, after the actual accompliſhment of the thing it ſelf. In how many places this is done in the Old Teſtament, I have elſewhere declared; at leaſt I have explained and vindicated many of them (for no man can preſume to know them all) *Vindic. Evangel.* One inſtance therefore ſhall here ſuffice, and this is that of the ſame Prophet *Iſaiah* chap. 9. v. 6, 7. *Unto us a child is born, unto us a Son is given, and the government ſhall be on his ſhoulder, and his name ſhall be called Wonderful, Counſellor, the mighty God, the everlaſting Father, the Prince of Peace, of the encreaſe of his government and peace there ſhall be no end, upon the Throne of* David *and upon his Kingdom to order it and eſtabliſh it with judgment and Juſtice from henceforth and for ever, the zeal of the Lord of Hoſts will perform this.* This one Teſtimony is ſufficient to confound all *Jews*, *Socinians*, and other Enemies of the Glory of Chriſt. I do acknowledge, that notnotwithſtanding this Declaration of the Glory of Chriſt in his future Incarnation and Rule there remained much darkneſs in the minds of them unto whom it was then made. For although they might and did acquieſce in the truth of the Revelation, yet they could frame to themſelves no notions of the way or manner of its accompliſhment. But now when every word of it is explained, declared, and its Myſtical Sence viſibly laid open unto us

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in the Goſpel, and by the accompliſhment exactly anſwering every expreſſion in it, it is Judicial Blindneſs not to receive it. Nothing but the *Satanical Pride* of the hearts of men which will admit of no effects of Infinite Wiſdom, but what they ſuppoſe they can comprehend, can ſhut their eyes againſt the Light of this Truth.

6. *PROMISES*, *Propheſies*, *Prædictions*, concerning his Perſon, his coming, his Office, his Kingdom and his Glory in them all, with the Wiſdom, Grace and Love of God to the Church in him, are the Line of Life, as was ſaid, which runs through all the Writings of the Old Teſtament, and take up a great portion of them. Thoſe were the things which he expounded unto his Diſciples out of *Moſes and all the Prophets*. Concerning theſe things he appealed to the *Scriptures* againſt all his adverſaries; *Search the Scriptures, for they are they that teſtifie of me.* And if we find them not, if we diſcern them not therein, it is becauſe a vail of Blindneſs is over our minds. Nor can we read, ſtudy, or meditate on the Writings of the Old Teſtament unto any Advantage, unleſs we deſign to find out and behold the Glory of Chriſt declared and repreſented in them. For want hereof they are a *ſealed book* to many unto this day.

7. IT is uſual in the Old Teſtament to ſet out the Glory of Chriſt under *Metaphorical Expreſſions*; yea it aboundeth therein. For ſuch *Alluſions* are exceedingly ſuited to let in a ſenſe into our minds of thoſe things which we cannot diſtinctly comprehend. And there is an Infinite Condeſcention of Divine Wiſdom in their way of Inſtruction, Repreſenting unto us the Power of Things Spiritual, in what we naturally diſcern. Inſtances of this kind in calling the Lord Chriſt by the Names of thoſe Creatures which unto our ſenſes repreſent that Excellency which is ſpiritually in him, are innumerable. So he is called the *Roſe* for the ſweet ſavour of his Love, Grace and Obedience;

dience; the *Lilly* for his gracious Beauty and Amiableneſs; the *Pearl* of Price for his worth, for to them that believe he is precious; the *Vine* for his fruitfulneſs; the *Lion* for his Power, The *Lamb* for his Meekneſs and Fitneſs for Sacrifice, with other things of the like kind almoſt innumerable.

THESE Things have I mentioned, not with any deſign to ſearch into the depth of this Treaſury of thoſe Divine Truths concerning the Glory of Chriſt; but only to give a little Light unto the words of the *Evangeliſt*, that he *opened unto his diſciples out of Moſes and all the Prophets the things which concerned himſelf*; and to ſtir up our own ſouls unto a contemplation of them as contained therein.

CHAP. IX.

The Glory of Chriſt in his intimate Conjunction with the Church.

WHAT concerns the Glory of Chriſt in the *Miſſion of the Holy Ghoſt* unto the Church, with all the Divine truths that are branched from it, I have at large declared in my Diſcourſe concerning the *whole diſpenſation of the Holy Spirit*. Here therefore it muſt have no place amongſt thoſe many other things which offer themſelves unto our contemplation, as part of this Glory, or intimately belonging thereunto. I ſhall inſiſt briefly on *Three* only, which cannot be reduced directly unto the former heads.

AND

AND the firſt of theſe is, *That intimate Conjunction that is between Chriſt and the Church*; whence it is juſt and equal in the ſight of God, according unto the Rules of his Eternal Righteouſneſs, that what he did and ſuffered in the Diſcharge of his Office, ſhould be eſteemed, reckoned, and imputed unto us, as unto all the fruits and benefits of it, as if we had done and ſuffered the ſame things our ſelves. For this *conjunction* of his with us, was an act of his own Mind and Will, wherein he is ineffably glorious.

THE *Enemies* of the glory of Chriſt and of his Croſs, do take this for granted, That there ought to be ſuch a *conjunction* between the *guilty perſon* and him that *ſuffers* for him, as that in him the guilty perſon may be ſaid in ſome ſenſe to undergo the puniſhment himſelf. But then they affirm on the other hand, That there was *no ſuch conjunction* between Chriſt and ſinners, none at all; but that he was a *man*, as they were men; and otherwiſe, that he was at the greateſt diſtance from them all, as it is poſſible for one man to be from another, *Socin. de Servat. lib.* 3. *cap.* 3. The falſeneſs of this latter Aſſertion, and the groſs ignorance of the Scripture under a pretence of *ſubtilty*, in them that make it, will evidently appear in our enſuing Diſcourſe.

THE Apoſtle tells us 1 *Pet.* 2. 24. That *in his own ſelf he bare our ſins in his own body on the tree*; and chap. 3. 18. That *he ſuffered for ſin, the juſt for the unjuſt, that he might bring us unto God.* But this ſeems ſomewhat ſtrange unto Reaſon; where is the Juſtice, where is the Equity, that the juſt ſhould ſuffer for the unjuſt? Where is Divine Righteouſneſs herein? For it was an act of God, *The Lord hath laid on him the iniquites of us all*, Iſa. 53. 6. The Equity hereof, with the grounds of it, muſt be here a little enquired into.

FIRST of all, it is certain that all the Elect, the whole Church of God, fell in *Adam*, under the curſe due to the tranſgreſſion of the Law. It is ſo alſo, that in this curſe, *Death* both *Temporal* and *Eternal* was contained. This curſe none could undergo and be ſaved. Nor was it conſiſtent with the Righteouſneſs, or Holineſs, or Truth of God, that ſin ſhould go unpuniſhed. Wherefore there was a neceſſity upon a ſuppoſition of Gods Decree to ſave his Church, of a *Tranſlation of puniſhment*; namely, from them who had *deſerved* it, and could not bear it, unto one who had *not* deſerved it, but *could bear* it.

A SUPPOSITION of this *Tranſlation of puniſhment* by Divine diſpenſation, is the foundation of Chriſtian Religion, yea of all ſupernatural Revelation contained in the Scripture. This was firſt intimated in the *firſt promiſe*; and afterwards explained and confirmed in all the inſtitutions of the Old Teſtament. For although in the Sacrifices of the Law there was a revival of the greateſt and moſt fundamental principal of the Law of Nature, namely, That *God is to be worſhipped with our beſt*; yet the principal end and uſe of them, was to repreſent this *tranſlation of puniſhment* from the offender unto another, who was to be a Sacrifice in his ſtead.

THE reaſons of the equity hereof, and the unſpeakable glory of Chriſt herein, is what we now enquire into. And I ſhall reduce what ought to be ſpoken hereunto, to the enſuing Heads.

1. IT is not *contrary* unto the nature of Divine Juſtice; it doth not interfere with the principles of natural light in man, that in ſundry caſes *ſome perſons ſhould ſuffer puniſhment for the ſins and offences of others.*

I SHALL at preſent give this Aſſertion no other confirmation, but only that God hath often done ſo, who will, who can do no iniquity.

SO

SO he affirms that he will do, Exod. 20. 5. *Viſiting the ſins of the fathers upon the children under the third and fourth generation.* It is no exception of weight, that they alſo are ſinners, continuing in their Fathers ſins: for the worſt of ſinners muſt not be dealt unjuſtly withal; but they muſt be ſo if they are puniſhed for their fathers ſins, and it be abſolutely unlawful that any one ſhould be puniſhed for the ſin of another.

SO the Church affirms; *Our fathers have ſinned, and are not; and we have born their iniquities*, Lam. 5. 11. And ſo it was: For in the *Babyloniſh* captivity God puniſhed the ſins of their fore-fathers, eſpecially thoſe committed in the days of *Manaſſes*, 2 King. 23. 26, 27. As afterwards in the final deſtruction of that Church and Nation, God puniſhed in them the guilt of all *bloody perſecutions* from the beginning of the world, *Luke* 11. 50, 51.

SO *Canaan* was curſed for the ſin of his Father, *Gen.* 9. 25. *Saul*'s ſeven Sons were put to death for their Fathers bloody Cruelty, 2 *Sam.* 21. 8. 14. For the Sin of *David*, ſeventy thouſand of the People were deſtroyed by an Angel, concerning whom he ſaid, *It is I that have ſinned and done evil, theſe ſheep what have they done?* 2 *Sam.* 24. 15, 17. See alſo 1 *King.* 21. 29. So was it with all the Children or Infants that periſhed in the Flood, or in the Conflagration of *Sodom* and *Gomorrah*. And other inſtances of the like nature may be aſſigned.

IT is therefore evident, That there is *no inconſiſtency with the nature of Divine Juſtice*, nor the Rules of Reaſon among Men, that in ſundry Caſes the Sins of ſome may be puniſhed on others.

2. IT is to be obſerved that this Adminiſtration of Juſtice is not promiſcuous, that any whatever, may be puniſhed for the ſins of any others. There is always a

ſpecial Cauſe and Reaſon of it; and this is a *peculiar conjunction* between them who ſin, and thoſe who are puniſhed for their ſins. And two Things belong unto this Conjunction. (1.) Eſpecial *Relation.* (2.) Eſpecial *mutual Intereſt.*

1. THERE is an eſpecial *Relation* required unto this *Tranſlation of Puniſhment.* Such as that between Parents and Children, as in moſt of the Inſtances before given; or between a King and Subjects, as in the Caſe of *David.* Hereby the Perſons ſinning, and thoſe ſuffering, are conſtituted *one Body*, wherein if one Member offend, anonother may juſtly ſuffer: The back may anſwer for what the hands takes away.

2. IT conſiſts in *mutual Intereſt.* Thoſe whoſe ſins are puniſhed in others, have ſuch an *Intereſt* in them, as that their being ſo, is a puniſhment unto themſelves. Therefore are ſuch ſinners threatned with the puniſhment and evils that ſhall befall their Poſterity or Children for their ſakes which is highly pœnal unto themſelves, Numb. 14. 33. *Your Children ſhall wander in the wilderneſs forty years, and bear your whoredoms.* The Puniſhment due to their ſins is in part transferred unto their Children, and therein did the ſting of their own Puniſhment alſo conſiſt.

3. THERE is a greater, a more *Intimate Conjunction*, a nearer Relation, an higher mutual Intereſt *between Chriſt and the Church*, than ever was or can be between any other Perſons or Relations in the world, whereon it became juſt and equal in the ſight of God, that he ſhould ſuffer for us, and that what he did and ſuffered ſhould be imputed unto us, which is farther to be cleared.

THERE neither is nor can be any more than a Threefold Conjunction between diverſe, diſtinct Perſons. The firſt is *Natural*, the ſecond is *Moral*, whereunto I refer that which is *Spiritual* or *Myſtical*; and the Third *Fœderal*, by vertue of mutual compact. In all theſe ways is Chriſt in

in *Conjunction* with his Church, and in every in one of them, in a way *Singular* and Peculiar.

1. THE firſt Conjunction of diſtinct Perſons is *Natural.* God hath made all Mankind *of one blood, Act.* 17. 26. Whereby there is a Cognation and Alliance between them all. Hence every Man, is every Mans Brother or Neighbour, unto whom loving kindneſs is to be ſhewed, *Luk.* 10. 36. And this Conjunction was between Chriſt and the Church; as the Apoſtle declares, Heb. 2. 14. *Foraſmuch as the Children are partakers of fleſh and blood, he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the power of death, that is the Devil, and deliver them who through fear of death were all their life time ſubject to bondage.* Hence both *he that ſanctifieth, and they who are ſanctified are all of one,* v. 11. His Infinite Condeſcention in coming into this Communion and Conjunction of Nature with us, was before declared: But it is not common like that between all other Men partakers of the ſame Nature. There are *Two Things* wherein it was peculiar and eminent.

1. THIS *Conjunction* between him and the Church, did not ariſe from a *neceſſity of Nature*, but from a *voluntary* act of his Will. The Conjunction that is between all others is neceſſary. Every Man is every Mans Brother whether he will or no, by being a Man. Natural Generation communicating to every one his ſubſiſtence in the ſame Nature, prevents all acts of their own Will and Choice. With the Lord Chriſt it was otherwiſe as the Text affirms: For ſuch Reaſons as are there expreſſed, he did by an act of his own Will *partake of Fleſh and Blood*, or came into this Conjunction with us. He did it of his own choice, *becauſe the Children did partake of the ſame.* He *would* be what the Children where. Wherefore the *Conjunction* of Chriſt in humane Nature with the Church, is *ineffably* diſtinct from that common Conjunction which

is amongſt all others in the ſame Nature. And therefore altho it ſhould not be meet amongſt meer Men, that one ſhould act and ſuffer in the ſtead of others, becauſe they are all thus related to one another as it were whether they will or no; yet this could not reach the Lord Chriſt, who in a ſtrange and wonderful manner came into this Conjunction by a meer act of his own.

2. HE came into it on this deſign, and for this only end, nemely, that *in our Nature taken to be his own*, he might do and ſuffer what was to be done and ſuffered for the Church: So it is added in the Text; *That by death he might deſtroy him who had the power of death*; and *deliver them who for fear of death were ſubject to Bondage.* This was the only end of his Conjunction in Nature with the Church: And this puts the caſe between him and it, at a vaſt diſtance from what is or may be between other Men.

IT is a fooliſh thing to argue, that becauſe a *mere participation of the ſame Nature* among Men, is not ſufficient to warrant the Righteouſneſs of puniſhing one for another; that therefore the conjunction in the ſame Nature betwixt Chriſt and the Church, is not a ſufficient and juſt foundation of his ſuffering for us, and in our Stead! For by *an act of his own will and choice*, he did partake of of our Nature, and that for this very end, that therein he might ſuffer for us, as the Holy Ghoſt expreſly declares. Amongſt *others* there neither is nor can be any thing of this Nature, and ſo no objection from what is equal or inequal amongſt them, can ariſe againſt what is equal between Chriſt and the Church. And herein is he glorious and precious unto them that believe, as we ſhall ſee immediately.

2. THERE is a *Myſtical Conjunction* between Chriſt and the Church, which anſwers all the moſt ſtrict *real or moral Unions or Conjunctions* between other perſons or things. Such is the Conjunction between the head of a body

body and its members, or the tree of the vine and its branches which are *real*; or between an Husband and Wife, which is *moral* and real also. That there is such a Conjunction between Christ and his Church, the Scripture plentifully declares, as also that it is the Foundation of the Equity of his suffering in its stead. So speaks the Apostle, Eph. 5. 25, 26, 27, 28, 29, 30, 31, 32. *Husbands love your Wives, even as Christ also loved the Church* (that is his Wife, the Bride the Lambs Wife) *and gave himself for it*, &c. Being the Head and Husband of the Church, which was to be sanctified and saved, and could be so no otherwise but by his Blood and Sufferings, he was both meet so to suffer, and it was righteous also that what he did and suffered should be imputed unto them for whom he both did it, and suffered. Let the adversaries of the Glory of Christ assign any one Instance of *such a Conjunction*, Union and Relation between any amongst mankind, as is between Christ and the Church, and they may give some countenance unto their Cavils against his Obedience and Sufferings in our stead, with the imputation of what he did and suffered unto us. But the Glory of Christ is *singular* herein, and as such it appears unto them by whom the Mystery of it is in any measure spiritually apprehended.

BUT yet it will be said, that this *Mystical Conjunction* of Christ with his Church is *consequential* unto what he did and suffered for it: for it ensues on the conversion of Men unto him. For it is by Faith that we are implanted into him. Until that be actually wrought in us, we have no *Mystical Conjunction* with him. He is not an *Head*, or an *Husband* unto unregenerate, unsanctified unbelievers whilst they continue so to be: And such was the state of the whole Church when Christ suffered for us, *Rom.* 5. 8, *Eph.* 2. 5. There was therefore no such *Mystical Conjunction* between him and the Church, as to render it meet and

equal that he ſhould ſuffer in its ſtead. Wherefore the Church is the *Effect of the Work of the Redemption*, that which roſe out of it, which was made and conſtituted by it; and cannot be ſo the *Object* of it, as that which was to be redeemed by vertue of an antecedent Conjunction with it. I anſwer,

1. ALTHOUGH this *Myſtical Conjunction* is not actually conſummate without an actual Participation of the Spirit of Chriſt, yet the Church of the Elect was deſigned antecedently unto all his ſufferings, to be his Spouſe and Wife, ſo as that he might love her and ſuffer for her; ſo it is ſaid, *Hoſ.* 12. 13. *Iſrael ſerved for a wife, and for a wife he kept ſheep.* Howbeit, ſhe was not his *married wife*, until after he had ſerved for her, and thereby purchaſed her to be his Wife; yet as he ſerved for her, ſhe is called his *Wife*, becauſe of his *Love* unto her, and becauſe ſhe was ſo deſigned to be upon his Service. So was the Church deſigned to be the Spouſe of Chriſt in the Counſel of God, whereon he loved her, and gave himſelf for her.

HENCE in the work of Redemption the Church was the *Object* of it as deſigned to be the Spouſe of Chriſt, and the *Effect* of it, inaſmuch as that thereby it was made meet for the full conſummation of that Alliance; as the Apoſtle expreſly declares, *Eph.* 5. 25, 26, 27.

2. ANTECEDENTLY unto all that the Lord Chriſt did and ſuffered for the Church, there was a ſupreme act of the Will of God the Father, *giving all the Elect unto him*, entruſting them with him, to be redeemed, ſanctified and ſaved; as himſelf declares, Joh. 17. 6, 9. Chap. 10. 14, 15, 16. And on theſe Grounds this Myſtical Conjunction between Chriſt and the Church hath its vertue and efficacy before it be actually conſummate.

3. THERE is a *fœderal Conjunction* between diſtinct Perſons; And as this is various according unto the varie-

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ty of the Intereſts and Ends of them that enter into it; ſo that is moſt eminent, where one by the common conſent of all that are concerned, undertakes to be a *Sponſor* or *Surety* for others, to do and anſwer what on their part is required of them for attaining the ends of the Covenant. So did the Lord Chriſt undertake to be *Surety* of the new Covenant in behalf of the Church, *Heb.* 7. 22. and thereon tendred himſelf unto God to do and ſuffer for them, in their ſtead, and on their behalf, whatever was required, that they might be ſanctified and ſaved. Theſe things I have treated of at large elſewhere, as containing a great part of the Myſtery of the Wiſdom of God in the Salvation of the Church. Here therefore I do only obſerve that this is that whereby the *Myſtical Conjunction* that was between Chriſt and the Church, whereon it was *meet juſt* and *equal* in the ſight of God, that what he did and ſuffered ſhould be imputed unto us, is compleated.

THESE are ſome of the Foundations of that *Myſtery of tranſmitting the ſins of the Church* as unto the guilt and puniſhment of them from the ſinners themſelves unto another every way innocent pure and righteous in himſelf, which is the Life, Soul and Center of all Scripture Revelations. And herein is he exceedingly *Glorious*, and precious unto them that believe. No heart can conceive, no Tongue can expreſs the Glory of Chriſt herein. Now becauſe his Infinite Condeſcenſion and Love herein have been ſpoken to before, I ſhall here only inſtance its Greatneſs in ſome of its Effects.

1. IT ſhines forth in the *Exaltation of the Righteouſneſs of God in the forgiveneſs of ſins.* There is no more adequate conception of the Divine Nature, than that of *Juſtice* in Rule and Government. Hereunto it belongs to puniſh ſin according unto its deſert: And herein conſiſted the firſt actings of God as the Governour of the Rational Creation; They did ſo in the Eternal puniſh-

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ment of the *Angels* that ſinned, and the caſting of *Adam* out of *Paradiſe*, an Emblem alſo of everlaſting Ruin. Now all the Church, all the Elect of God are ſinners: They were ſo in *Adam*; they have been and are ſo in themſelves. What doth become the Juſtice of God to do thereon? Shall it diſmiſs them all unpuniſhed? Where then is that Juſtice which *ſpared not the Angels* who ſinned nor *Adam* at the firſt? Would this procedure have any conſonancy thereunto, be reconcilable unto it? Wherefore the Eſtabliſhment of the Righteouſneſs of God on the one hand, and the forgiveneſs of ſin on the other, ſeem ſo contradictory, as that many ſtumble and fall at it eternally, ſee *Rom.* 10. 3, 4.

BUT in this interpoſition of Chriſt, in this *Tranſlation* of puniſhment from the Church unto him, by vertue of his Conjunction therewith, there is a bleſſed harmony between the Righteouſneſs of the God, and the forgiveneſs of ſins; the exemplification whereof, is his Eternal Glory. *O Bleſſed Change! O Sweet permutation*; as *Juſtine Martyr* ſpeaks.

BY Vertue of his Union with the Church, which of his own accord he entred into, and his undertaking therein to anſwer for it in the ſight of God, it was a righteous thing with God, to lay the *puniſhment of all our ſins upon him*, ſo as that he might freely and graciouſly pardon them all, to the Honour and Exaltation of his Juſtice, as well as of his Grace and Mercy, *Rom.* 3. 24, 25, 26.

HEREIN is he *Glorious* in the ſight of God, Angels and Men. In him there is at the ſame time, in the ſame Divine Actings, a Glorious Reſplendency of *Juſtice and Mercy*; of the one in puniſhing; of the other in pardoning. The appearing inconſiſtency between the Righteouſneſs of God and the Salvation of ſinners, wherewith the Conſciences of convinced Perſons are exerciſed and terrified, and which is the Rock at which moſt of them ſplit them-

themſelves into Eternal Ruin, is herein removed and taken away. In his Croſs were Divine Holineſs and Vindictive Juſtice exerciſed and manifeſted; and through his Triumph Grace and Mercy are exerted to the utmoſt. This is that Glory which raviſheth the Hearts, and ſatiates the Souls of them that believe. For what can they deſire more, what is farther needful unto the Reſt and Compoſure of their Souls, than at one view to behold God eternally well pleaſed in the declaration of his Righteouſneſs, and the exerciſe of his Mercy, in order unto their Salvation? In due apprehenſions hereof, let my Soul live; in the faith hereof let me dye, and let preſent Admiration of this Glory make way for the eternal enjoyment of it in its beauty and fulneſs.

HE is *Glorious* in that the *Law of God* in its *Preceptive part*, or as unto the Obedience which it required, was perfectly fulfilled and accompliſhed. That it ſhould be ſo, was abſolutely neceſſary from the Wiſdom, Holineſs and Righteouſneſs of him, by whom it was given: For what could be more remote from thoſe Divine Perfections, than to give a Law, which never was to be fulfilled in them unto whom it was given, and who were to have the advantages of it? This could not be done by us; But through the Obedience of Chriſt by vertue of this his *Myſtical Conjunction* with the Church, the Law was ſo fulfilled in us by being fulfilled for us, as that the Glory of God in the giving of it, and annexing eternal Rewards unto it, is exceedingly exalted, ſee *Rom.* 8. 3, 4.

THIS is that Glory of Chriſt whereof one view by faith, will ſcatter all the fears, anſwer all the objections, and give relief againſt all the Deſpondencies of poor tempted, doubting ſouls; and an *Anchor* it will be unto all believers, which they may caſt within the Vail, to hold them firm and ſtedfaſt in all Tryals, Storms and Temptations in Life and Death. CHAP.

CHAP. X.

The Glory of Chriſt in the Communication of himſelf unto Believers.

ANOTHER inſtance of the Glory of Chriſt which we are to behold here by Faith, and hope that we ſhall do ſo by ſight hereafter, conſiſts in the *Myſterious Communication of himſelf and all the Benefits of his Mediation, unto the ſouls of them that do believe, to their preſent happineſs and future eternal Bleſſedneſs.*

HEREBY he becomes theirs as they are his; which is the Life, the Glory and Conſolation of the Church, *Cant.* 6. 3. *Chap.* 2. 16. *Chap.* 3. 10. He and all that he is being appropriated unto them by vertue of their Myſtical Union; There is, there muſt be ſome Ground, formal Reaſon and Cauſe of this Relation between Chriſt and the Church, whereby *he is theirs*, and *they are his*; he is in them, and they in him; ſo as it is not between him and other Men in the World.

THE Apoſtle ſpeaking of this *Communication* of Chriſt unto the Church, and the Union between them, which doth enſue thereon, affirms that is a *Great Myſtery*; for *I ſpeak*, ſaith he, *concerning Chriſt and the Church*, Epheſ. 5. 32.

I SHALL very briefly enquire into the Cauſes, Ways and Means of this *Myſterious Communication* whereby he is made to be ours, to be in us, to dwell with us, and all the benefits of his Mediation to belong unto us: For, as was ſaid, it is evident that he doth not thus communicate himſelf unto all by a *natural Neceſſity*, as the Sun gives light equally unto the whole World; nor is he *preſent withall*

withall by an *Ubiquity of his humane Nature*; nor as ſome dream, by a *Diffuſion of his rational Soul* into all; nor doth he become ours by a *carnal eating* of him in the Sacrament; but this *Myſtery* proceeds from, and depends on other Reaſons and Cauſes, as we ſhall briefly declare.

BUT yet before I proceed to declare the way and manner whereby Chriſt communicateth himſelf unto the Church, I muſt premiſe ſomething of *Divine Communications* in General, and their Glory. And I ſhall do this by touching a little on the harmony and Correſpondency that is between the Old Creation and the New.

1. ALL *Being*, *Power*, *Goodneſs*, and Wiſdom were originally, eſſentially, infinitely in God: And in them with the other Perfections of his Nature, conſiſted his Eſſential Glory.

2. THE Old Creation was a *Communication* of Being and Goodneſs by Almighty Power, directed by Infinite Wiſdom, unto all things that were created for the manifeſtation of that Glory. This was the firſt *Communication* of God unto any thing without himſelf, and it was exceeding glorious, ſee *Pſal.* 19. 1. *Rom.* 1. 21. And it was a *curious Machine*, framed in the ſubordination and dependency of one thing on another, without which they could not ſubſiſt, nor have a continuance of their Beings. All Creatures below live on the Earth, and the products of it; the Earth for its whole *production* depends on the Sun and other Heavenly Bodies, as God declares, Hoſ. 2. 21, 22. *I will hear, ſaith the Lord, I will hear the Heavens and they ſhall hear the Earth, and the Earth ſhall hear the Corn, and the Wine, and the Oil, and they ſhall hear Jezreel.* God hath given a ſubordination of things in a Concatenation of Cauſes whereon their Subſiſtence doth depend. Yet,

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4. IN this mutual Dependency on, and Supplies unto one another, they all depend on, and are influenced from God himſelf, the Eternal Fountain of Being, Power, and Goodneſs. He *hears the Heavens*; and in the Continuation of this Order by conſtant Divine Communication of Being, Goodneſs and Power, unto all Things, God is no leſs glorified than in the firſt Creation of them, *Act.* 14. 15, 16, 17. *Chap.* 17. 24, 25, 26, 27, 28, 29.

5. THIS Glory of God is *viſible* in the Matter of it, and is obvious unto the Reaſon of Mankind; for from his Works of Creation and Providence they may learn his Eternal Power and Godhead, wherein he is eſſentially glorious.

6. BUT by this divine Communication God did not intend only to glorifie himſelf in the eſſential Properties of his Nature, but his *Exiſtence* alſo in *Three Perſons, of Father, Son and Spirit.* For although the whole Creation in its firſt framing, and in its Perfection, was and is by an Emanation of Power and Goodneſs from the Divine Nature in the Perſon of the Father, as he is the Fountain of the Trinity, whence he is ſaid peculiarly to be the Creator of all things; yet the immediate *Operation* in the Creation was from the *Son*, the Power and Wiſdom of the Father, *Joh.* 1. 1, 2, 3. *Col.* 1. 16. *Heb.* 1. 3. And as upon the firſt Production of the Maſs of the Creation, it was under the eſpecial care of the *Spirit of God* to preſerve and cheriſh it, unto the production of all diſtinct ſorts of Creatures, *Gen.* 1. 2. So in the Continuance of the whole there is an eſpecial *Operation of the ſame Spirit* in all things. Nothing can ſubſiſt one Moment by vertue of the Dependance which all things have on one another, without a continual Emanation of Power from him, ſee *Pſal.* 104. 29, 30.

BY theſe divine *Communications* in the production and preſervation of the Creature, doth God manifeſt his Glo-

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ry, and by them alone in the way of Nature he doth ſo; and without them, although he would have been for ever eſſentially glorious, yet was it impoſſible that his Glory ſhould be known unto any but himſelf. Wherefore on theſe divine *Communications* doth depend the whole Manifeſtation of the Glory of God. But this is far more eminent, though not in the outward Effects of it ſo viſible in the new Creation, as we ſhall ſee.

1. ALL *Goodneſs, Grace, Life, Light, Mercy and Power*, which are the Springs and Cauſes of the New Creation, are all originally in God, in the divine Nature, and that infinitely and eſſentially. In them is God eternally or eſſentially glorious, and the whole Deſign of the *New Creation* was to manifeſt his Glory in them by external Communications of them and from them.

2. THE firſt Communication of, and from theſe things, is made unto Chriſt as the *Head of the Church*. For in the firſt place, it pleaſed *God that in him ſhould all the fulneſs of theſe things dwell*, ſo as that the whole *New Creation* might *conſiſt* in him, *Col.* 1. 17, 18, 19. And this was the firſt Egreſs of divine Wiſdom for the Manifeſtation of the Glory of God in theſe holy Properties of his Nature. For,

3. THIS Communication was made unto him as a *Repoſitory* and Treaſury of all that Goodneſs, Grace, Life, Light, Power and Mercy which were neceſſary for the Conſtitution and Preſervation of the New Creation. They were to be laid up in him, to be hid in him, to dwell in him; and from him to be communicated unto the whole Myſtical Body deſigned unto him, that is the Church. And this is the firſt *Emanation* of divine Power and Wiſdom for the Manifeſtation of his Glory in the New Creation. This Conſtitution of Chriſt as the *Head* of it, and the Treaſuring up in him, all that was neceſſary for its Production and Preſervation, wherein the Church is choſen

ſen and preordained in him unto Grace and Glory, is the Spring and Fountain of divine Glory in the Communications that enſue thereon.

4. THIS *Communication* unto Chriſt is (1.) Unto his Perſon; and then (2.) With reſpect unto this Office. It is in the Perſon of Chriſt that *all Fulneſs* doth originally dwell. On the Aſſumption of human Nature into perſonal Union with the Son of God, all Fulneſs dwells in him bodily, *Col.* 2. 9. And thereon receiving the Spirit in all Fulneſs, and not by Meaſure, all the Treaſures of Wiſdom and Knowledge were *hid* in him, *Col.* 2. 3. and he was filled with the unſearchable *Riches* of Divine Grace, *Epheſ.* 3. 8, 9, 10, 11. And the *Office* of Chriſt is nothing but the way appointed in the Wiſdom of God, for the Communication of the Treaſures of Grace, which were communicated unto his Perſon. This is the end of the whole *Office* of Chriſt in all the parts of it, as he is a *Prieſt*, a *Prophet* and a *King*. They are, I ſay, nothing but the Ways appointed by infinite Wiſdom for the Communication of the Grace laid up in his Perſon unto the Church. The tranſcendent Glory hereof, we have in ſome weak meaſure enquired into.

5. THE Decree of *Election* prepared, if I may ſo ſay, the *Maſs of the New Creation*. In the old Creation, God firſt prepared and created the *Maſs* or Matter of the whole, which afterwards by the Power of the holy Spirit, was formed into all the diſtinct Beings whereof the whole Creation was to conſiſt; and animated according to their diſtinct Kinds.

AND in order unto the Production and Perfecting of the Work of the new Creation, God did from Eternity in the holy purpoſe of his Will *prepare*, and in deſign *ſet apart* unto himſelf, that Portion of Mankind whereof it was to conſiſt. Hereby they were only the *peculiar Matter* that was to be wrought upon by the Holy Ghoſt, and the

the glorious Fabrick of the Church erected out of it. What was ſaid, it may be, of the Natural Body, by the *Pſalmiſt*, is true of the Myſtical Body of Chriſt, which is principally intended, *Pſal.* 139. 15, 16. *My ſubſtance was not hid from thee, when I was made in ſecret, and curiouſly wrought in the loweſt parts of the earth: Thine eyes did ſee my ſubſtance yet being imperfect, and in thy Book all my members were written which in continuance were faſhioned, when as yet there was none of them.* The ſubſtance of the Church whereof it was to be formed, was under the Eye of God, as propoſed in the *Decree of Election*; yet was it as ſuch imperfect. It was not formed or ſhaped into Members of the Myſtical Body. But they were all written in the *Book of Life*. And in purſuance of the Purpoſe of God, there they are by the holy Spirit in the whole courſe and continuance of time in their ſeveral Generations faſhioned into the Shape deſigned for them.

6. THIS therefore is herein, the glorious Order of divine Communications. From the infinite eternal Spring of Wiſdom, Grace, Goodneſs, and Love in the *Father*, all the Effects whereof unto his end were treaſured up in the Perſon and Mediation of the *Son*; the holy Spirit unto whom the actual *Application* of them is committed, communicates *Life*, *Light*, *Power*, *Grace* and *Mercy* unto all that are deſigned parts of the *New Creation*. Hereon doth God glorifie both the eſſential Properties of his Nature, his infinite *Wiſdom*, *Power*, *Goodneſs* and *Grace*, as the only eternal Spring of all theſe things; and alſo his ineffable glorious *Exiſtence* in three Perſons, by the Order of the Communication of theſe things unto the Church, which are originally from his Nature. And herein is the glorious Truth of the *Bleſſed Trinity*, which by ſome is oppoſed, by ſome neglected, by moſt looked on as that which is ſo much above them, as that it doth not belong unto them, made precious unto them that believe, and

becomes the Foundation of their Faith and Hope. In a View of the glorious Order of thoſe divine Communications, we are in a ſteady Contemplation of the ineffable Glory of the Exiſtence of the Nature of God in the Three diſtinct Perſons of Father, Son and Holy Ghoſt.

7. ACCORDING unto this *Divine Order* the Elect in all Ages are by the holy Spirit moving and acting on that *Maſs of the New Creation*, formed and animated with ſpiritual Life, Light, Grace and Power unto the Glory of God. They are not called accidentally according unto the external Occaſions and Cauſes of their Converſion unto God; but in every Age, at his own Time and Seaſon, the holy Spirit communicates theſe things unto them, in the Order declared unto the Glory of God.

8. AND in the ſame manner is the whole *New Creation* preſerved every Day: every *moment* there is vital Power and Strength, Mercy and Grace communicated in this Divine Order to all Believers in the World. There is a continual Influence from the *Fountain*, from the Head, into all the Members, whereby they all *conſiſt* in him, are acted by him, who worketh in us *both to will and to do of his own good pleaſure*: and the Apoſtle declares that the whole Conſtitution of *Church-order* is ſuited as an external Inſtrument to promote theſe Divine Communications, unto all the Members of the Church, it ſelf *Eph.* 4. 13, 14, 15, 16.

THIS in general is the *Order of Divine Communications*, which is for the Subſtance of it continued in Heaven, and ſhall be ſo unto Eternity: For God is, and ever will be *all and in all.* But at preſent, it is inviſible unto Eyes of Fleſh, yea, the Reaſon of Men. Hence it is by the moſt deſpiſed, they ſee no Glory in it: But let us conſider the Prayer of the Apoſtle, that it may be otherwiſe with us, *Epheſ.* 1. 16, 17, 18, 19, 20, 21, 22, 23. For the Revelation made of the Glory of God in the old Creation,

on, is exceeding inferior to that which he makes of himſelf in the New.

HAVING premiſed theſe things in general concerning the *Glory of Divine Communications*, I ſhall proceed to declare in particular, the Grounds and Way whereby the Lord Chriſt *communicates himſelf*, and therewithal all the Benefits of his Mediation, unto them that do believe, as it was before propoſed.

WE on our part are ſaid herein to *receive him*, and that by Faith, *John* 1. 11, 12. Now where he is received by us, he muſt be tendred, given, granted, or communicated unto us. And this he is by ſome divine Acts of the Father, and ſome of his own.

THE Foundation of the whole is laid in a Soveraign Act of the Will, the Pleaſure, the Grace of the *Father*. And this is the Order and Method of all divine Operations in the Way and Work of Grace. They originally proceed all from him; and having effected their Ends, do return, reſt, and center in him again, ſee *Epheſ.* 1. 4, 5, 6. Wherefore that Chriſt is made ours, that he is communicated unto us, is originally from the free Act, Grant and Donation of the Father, 1 *Cor.* 1. 30. *Rom.* 5. 15, 16, 17. And hereunto ſundry things do concur. As (1.) His *Eternal Purpoſe* which he purpoſed in himſelf to glorifie his Grace in all his Elect, by this Communication of Chriſt, and the Benefits of his Mediation unto them, which the Apoſtle declares at large, *Epheſ.* 1. (2.) His *granting all the Elect unto Chriſt* to be his own: ſo to do and ſuffer for them what was antecedaneouſly neceſſary unto the actual Communication of himſelf unto them. *Thine they were, and thou gaveſt them to me*, Joh. 17. (3.) The giving of the *Promiſe*, or the Conſtitution of the Rule and Law of the Goſpel, whereby a participation of Chriſt, an Intereſt in him and all that he is, is made over and aſſured unto Believers, *Joh.* 1. 12. 1 *Joh.* 1. 1, 2, 3, 4.

(4.) An Act of *Almighty Power*, working and creating Faith in the Souls of the Elect, enabling them to receive Chriſt ſo exhibited and communicated unto them by the Goſpel, *Epheſ.* 1. 19, 20. *Chap.* 2. 5, 6, 7, 8.

THESE things which I have but named, have an Influence into the Glory of Chriſt herein: For this *Communication* of him unto the Church, is an effect of the eternal Counſel, Wiſdom, Grace and Power of the Father.

BUT they are the *Acts of Chriſt himſelf* herein, which principally we enquire into, as thoſe which manifeſt the Glory of his Wiſdom, Love and Condeſcention.

AND 1. He gives and communicates unto them his *holy Spirit*; the holy Spirit as peculiarly his, as granted unto him of the Father, as inhabiting in him in all fulneſs. This Spirit abiding *originally* as to his Perſon, and *immeaſurably* as unto his Effects and Operations in himſelf, he gives unto all Believers to *inhabit and abide* in them alſo, *Joh.* 14. 14. 20. 1 *Cor.* 6. 16, 17. *Rom.* 8. 8. Hence follows an *ineffable Union* between him and them. For as in his Incarnation he took our *Nature* into perſonal Union with his own; ſo herein he takes our *Perſons* into a *Myſtical Union* with himſelf. Hereby he becomes ours, and we are his.

AND herein is he *unſpeakably glorious*. For this Myſtery of the *Inhabitation* of the ſame Spirit in him as the Head, and the Church as his Body, animating the whole, is a tranſcendent Effect of Divine Wiſdom. There is nothing of this Nature in the whole Creation beſides; no ſuch Union, no ſuch mutual Communication. The ſtricteſt Unions and Relations in Nature are but Shadows of it. *Epheſ.* 5. 25, 26, 27, 28, 29, 30, 31, 32. Herein alſo is the Lord Chriſt *precious* unto them that do believe, but a *Stone of ſtumbling*, and a Rock of offence unto the Diſobedient. This glorious ineffable Effect of his

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Wiſdom and Grace, this rare, peculiar, ſingular Way of the Communication of himſelf unto the Church, is by many deſpiſed. They know, it may be, ſome of them, what it is to be joyned *unto an Harlot* ſo as to become one Fleſh, but what it is to be joyned *unto the Lord* ſo as to become one Spirit, they know not. But this Principle and Spring of the ſpiritual Life of the Church, and of all vital ſpiritual Motions towards God, and Things heavenly, wherein, and whereby our *Life is hid with Chriſt in God*, is the Glory, the Exaltation, the Honor, the Security of the Church unto the Praiſe of the Grace of God. The Underſtanding of it in its Cauſes, Effects, Operations and Priviledges wherewith it is accompanied, is to be preferred above all the Wiſdom in, and of the World.

2. HE thus communicates himſelf unto us, by the *Formation of a new Nature*, his own Nature in us; ſo as that the very ſame ſpiritual Nature is in him, and in the Church. Only it is ſo with this difference, that in him it is in the abſolute perfection of all thoſe glorious Graces wherein it doth conſiſt; in the Church it is in various *Meaſures* and *Degrees*, according as he is pleaſed to communicate it. But the *ſame Divine Nature* it is, that is in him and us; for through the precious Promiſes of the Goſpel, we are made *Partakers of his Divine Nature*. It is not enough for us, that he hath taken our Nature to be his, unleſs he gives us alſo his Nature to be ours; that is implants in our Souls all thoſe gracious Qualifications, as unto the Eſſence and Subſtance of them, wherewith he himſelf in his human Nature is endued. This is that *new Man*, that *new Creature*, that *Divine Nature*, that *Spirit* which is born of the Spirit, that *Tranſformation* into the Image of Chriſt, that *putting of* him on, that Workmanſhip of God, whereunto in him we are created, that the Scripture ſo fully teſtifieth unto, *Joh.* 3. 6. *Rom.* 6. 3, 4, 5, 6,

5, 6, 7, 8. 2 *Cor.* 3. 18. *Chap.* 5. 17. *Epheſ.* 4. 20. 24. 2 *Pet.* 1. 4.

AND that new *Heavenly Nature* which is thus formed in Believers, as the firſt vital Act of that Union which is between Chriſt and them by the Inhabitation of the ſame Spirit, is peculiarly *his* Nature. For both is it ſo as it is in *him* the *Idæa* and the Exemplar of it in us, inaſmuch as we are predeſtinated to be conformed unto his Image; and as it is wrought or produced in our Souls by an Emanation of Power, Vertue, and Efficiency from him.

THIS is a moſt heavenly Way of the Communication of himſelf unto us, wherein of *God he is made unto us Wiſdom and Sanctification.* Hereon he ſays of his Church, *This now is Bone of my Bone, and Fleſh of my Fleſh*; I ſee my ſelf, my own Nature in them, whence they are comely and deſirable. Hereby he makes way to preſent it to himſelf a *glorious Church*, not having Spot or Wrinkle, or any ſuch thing, but holy and without Blemiſh. On this Communication of Chriſt unto us by the forming *of his own Nature* in us, depends all the Purity, the Beauty, the Holineſs, the inward Glory of the Church. Hereby is it really, ſubſtantially internally ſeparated from the World, and diſtinguiſhed from all others, who in the outward forms of things, in the Profeſſion and Duties of Religion ſeem to be the ſame with them. Hereby it becomes the *Firſt Fruits of the Creation unto God*, bearing forth the Renovation of his Image in the World: Herein the Lord Chriſt is, and will be *glorious* unto all Eternity. I only mention theſe things, which deſerve to be far more largely inſiſted on.

3. HE doth the ſame by that *actual Inſitition or Implantation into himſelf*, which he gives us by Faith; which is of his own Operation. For hereon two Things do enſue; one by the Grace or Power, the other by the Law

or

or Constitution of the Gospel, which have a great Influence into this *Mystical Communication* of Christ unto the Church.

AND the first of these is, that thereby there is communicated unto us, and we do derive *Supplies of Spiritual Life*, Sustentation, Motion, Strength in Grace, and Perseverance from him continually. This is that which himself so divinely teacheth in the *Parable of the Vine* and its Branches, *Joh.* 15. 1, 2, 3, 4, 5. Hereby is there a continual Communication from his *All fulness of Grace* unto the whole Church, and all the Members of it, unto all the Ends and Duties of spiritual Life. *They live, nevertheless not they*, but *Christ liveth in them*; *and the Life which they lead* in the *Flesh*, *is by the Faith of the Son of God.* And the other, by vertue of the *Law* and *Constitution* of the Gospel, is, that hereon his *Righteousness*, and all the Fruits of his Mediation, are imputed unto us; the Glory of which Mystery the Apostle unfolds, *Rom.* 3. 4, 5.

I MIGHT add hereunto the *mutual Inbeing* that is between him and Believers by *Love*; for the way of the Communication of his Love unto them, being by the *shedding of it abroad in their Hearts by the Holy Ghost*, and their returns of Love unto them being wrought in them by an *Almighty Efficiency of the same Spirit*, there is that which is deeply mysterious and glorious in it. I might mention also the *Continuation of his Discharge* of all his Offices towards us, whereon all our Receptions from him, or all the Benefits of his Mediation, whereof we are made Partakers, do depend. But the few Instances that have been given of the Glory of Christ in this *Mysterious Communication of himself unto his Church*, may suffice to give us such a View of it, as to fill our Hearts with holy Admiration and Thanksgiving.

CHAP. XI.

The Glory of Chriſt in the Recapitulation of all things in him.

IN the laſt Place the Lord Chriſt is peculiarly and eminently glorious in the Re-capitulation *of all things in him*, after they had been ſcattered and diſordered by ſin. This the Apoſtle propoſeth as the moſt ſignal Effect of Divine Wiſdom, and the ſoveraign Pleaſure of God.

HE hath abounded towards us in all Wiſdom and Prudence; having made known unto us the Myſtery of his Will according unto his good Pleaſure, which he hath purpoſed in himſelf. That in the Diſpenſation of the fulneſs of time, he might gather together in one all things in Chriſt, both which are in the Heavens, and which are on Earth, even in him, Epheſ. 1. 8, 9, 10.

FOR the Diſcovery of the Mind of the Holy Ghoſt in theſe Words, ſo far as I am at preſent concerned, namely, as unto the *Repreſentation of the Glory of Chriſt in them*, ſundry brief Obſervations muſt be premiſed; and in them it will be neceſſary that we briefly declare the Original of all theſe things in Heaven and Earth, their Primitive Order, the Confuſion that enſued thereon, with their Reſtitution in Chriſt, and his Glory thereby.

GOD alone hath all being in him. Hence he gives himſelf that Name, I AM, *Exod.* 3. 14. He was eternally *All*; when all things elſe that ever were, or now are, or ſhall be, were nothing. And when they are, they are no otherwiſe, but as *they are of him, and from him, and to him*, Rom. 11. 36. Moreover his *Being* and *Goodneſs* are the

ſame.

ſame. The *Goodneſs* of Good is the Meetneſs of the *Divine Being* to be communicative of it ſelf in its Effects. Hence this is the firſt Notion of the *Divine Nature, Infinite Being and Goodneſs in a Nature intelligent and ſelf-ſubſiſtent.* So the Apoſtle declares it, *He that cometh unto God muſt believe that he is, and that he is a Rewarder*, Heb. 11. 6.

2. IN this State of *Infinite, Eternal Being and Goodneſs* antecedent unto any Act of Wiſdom or Power without himſelf, to give Exiſtence unto other Things, God was, and is eternally in himſelf all that he will be, all that he can be, unto Eternity. For where there is Infinite Being and Infinite Goodneſs, there is Infinite Bleſſedneſs and Happineſs, whereunto nothing can be added. God is always the ſame. That is his Name אתה הוא *Pſal.* 102. 27. *Thou art he*, always the ſame. All things that are, make no addition unto God, no change in his State. His Bleſſedneſs, Happineſs, Self-ſatisfaction, as well as all other his Infinite Perfections, were abſolutely the ſame before the Creation of any thing, whilſt there was nothing but himſelf, as they are ſince he hath made all things: For the Bleſſedneſs of God conſiſts in the *ineffable mutual Inbeing* of the Three holy Perſons in the ſame Nature, with the immanent reciprocal Actings of the Father and the Son in the eternal Love and Complacency of the Spirit. Hereunto nothing can be added, herein no Change can be made by any external Work or Effect of Power. Herein doth God act in the perfect Knowledge, and perfect Love of his own Perfections unto an infinite Acquieſcency therein, which is the Divine Bleſſedneſs. This gives us the true Notion of the Divine Nature antecedent unto the Manifeſtation of it made by any outward Effects. Infinite Being and Goodneſs eternally bleſſed in the Knowledge and Enjoyment of it ſelf by inconceivable, ineffable, internal Actings anſwering the manner of its Subſiſtence, which is in three diſtinct Perſons.

3. THIS

3. THIS *Being and Goodneſs* of God by his own Will and Pleaſure, acting themſelves in Infinite Wiſdom and Power, produced the Creation of all things. Herein he communicated a finite, limited, dependent Being and Goodneſs unto other things without himſelf. For all Being and Goodneſs being, as was ſaid, in him alone, it was neceſſary that the firſt outward Work and Effect of the Divine Nature muſt be the Communication of Being and Goodneſs into other things. Wherefore as when he had given unto every thing its *Being* out of nothing by the Word of his Power, ſaying, *Let them be, and they were*; ſo it is ſaid, that he looked on all that he had made, and behold, *they were exceeding good*, Gen. 1. laſt. Being and Goodneſs muſt be the firſt outward Effects of the Divine Nature, which being wrought by Infinite Power and Wiſdom, do repreſent unto us the Glory of God in the Creation of all things. Infinite Being in Self-ſubſiſtence, which is neceſſary in the firſt Cauſe and Spring of all things; Infinite Goodneſs to communicate the Effect of this Being unto that which was not, and Infinite Wiſdom and Power in that Communication, are glorioufly manifeſted therein.

4. IN this State, all things that were made, depended *immediately* on God himſelf, without the Interpoſition of any other Head of Influence or Rule. They had the Continuance of their Being and its Preſervation, from the immediate Actings of theſe Properties of the Divine Nature whereby they were made; and their Dependance on God was by Vertue of that Law, which was implanted on the Principles and Powers of their ſeveral Natures by God himſelf.

5. THUS *in the beginning God created the Heavens and the Earth.* He provided himſelf of *two diſtinct Rational Families*, that ſhould depend on him according to a Law of Moral Obedience, and thereby give Glory to him; with

with two distinct Habitations for them cognate unto their Nature and Use; Heaven above, and the Earth beneath. The Earth he appointed for the Habitation of Man, which was every way suited unto the Constitution of his Nature, the Preservation of his Being, and the End of his Creation in giving Glory to God. Heaven he prepared for the Habitation of the Angels, which was suited unto the Constitution of their Nature, the Preservation of their Being, and the End of their Creation in giving Glory to God. Wherefore as *Man* had Power and Dominion over all things here below, and was to use them all unto the Glory of God, by which means God received Glory from them also, though in themselves bruit and inanimate; so the *Angels* had the like Dominion over the Coelestial and Ætherial Bodies, wherewith God had fitted the Place of their Habitation, that through the Contemplation and Use of them, God might have a Revenue of Glory and Praise from them also. To suppose any other Race of *Intellectual Creatures*, besides Angels in Heaven, and Men on Earth, is not only without all Countenance from any Divine Testimony, but it disturbs and disorders the whole Representation of the Glory of God made unto us in the Scripture, and the whole Design of his Wisdom and Grace as declared therein. *Intellectual Creatures* not comprehended in that Government of God, and Mystery of his Wisdom in Christ, which the Scripture Reveals, are a *Chimera* framed in the Imaginations of some Men, scarce duly sensible of what it is to be *wise unto Sobriety.*

6. THIS Order of things was *beautiful* and comely. Hence were they all said to be *exceeding good.* For each of these Families had their *own immediate, distinct Dependance* on God. He was the immediate Head of them. There was no other common Head interposed between God and them. They were not an Head unto one another.

ther. There were no Communications unto them, but what were immediate from God himſelf. And their Union among themſelves was in this alone, that all their Obedience did meet and center in God. So God made the Heavens and the Earth, and two diſtinct Families in them for himſelf.

7. THIS beautiful Order in it ſelf, this Union between the two Families of God, was diſturbed, broken, diſſolved by the Entrance of Sin: For hereby part of the Family above, and the whole Family below, fell off from their Dependance on God, and ceaſing to center in him as their Head, they fell into Variance and Enmity among themſelves. For the Center of this Union and Order being removed and loſt, nothing but Enmity and Confuſion remained among them. Hereon to ſhew that its Goodneſs was loſt, God curſed the Earth and all that was in it; for it was put in Subjection unto Man, who was now fallen from him: Howbeit he curſed not the Heavens which were in Subjection unto the Angels, becauſe ſome of them only left their Habitation; and the Habitation of the Reſidue was not to be curſed for their Sakes. But Mankind was wholly gone off from God.

8. THE Angels that ſinned, God utterly rejected for ever as an Example of his Severity; the whole Race of Mankind he would not utterly caſt off, but determined to recover and ſave a Remnant according to the Election of Grace; which how he did it in a way of Condecency unto all his Divine Perfections, I have elſewhere declared.

9. HOWBEIT he would not reſtore them into their former State, ſo as to have again two diſtinct Families, each in an immediate Dependance on himſelf, though he left them in different and diſtinct Habitations, *Eph.* 3. 15. But he would gather them both into one, and that under a new Head, in whom the one Part ſhould be preſerved

ſerved from ſinning, and the other delivered from ſin committed.

10. THIS then is that which the Apoſtle declares in theſe Words, *To gather together in one all things which are in Heaven, and which are in Earth; even in him.* And ſo he again expreſſeth it, *Col.* 1. 20. *To reconcile all things unto himſelf in him, whether they are things in Heaven, or things in Earth, all things were* fallen into diſorder and confuſion by ſin; they were fallen off from God into variance among themſelves. God would not reſtore them into their firſt Order in an immediate Dependance on his Divine Perfections. He would no longer keep them in two diſtinct Families; but he would in his infinite Wiſdom and Goodneſs gather them up into *one common Head*, on whom they ſhould have their immediate Dependance, and be reconciled again among themſelves.

11. THIS *New Head*, wherein God hath gathered up all things in Heaven and Earth into one; one Body, one Family, on whom is all their dependance, in whom they all now conſiſt, is *Jeſus Chriſt the Son of God incarnate*, ſee 1 *Cor.* 11. 3. *Eph.* 1. 21, 22, 23. This Glory was reſerved for him; none other could be meet for it, or worthy of it, ſee *Col.* 1. 17, 18, 19, 20.

12. TO anſwer all the Ends of this *New Head* of Gods *recollected Family*, all Power in Heaven and Earth, all Fulneſs of Grace and Glory, is committed unto him. There is no Communication from God, no Act of Rule towards this Family, no Supply of Vertue, Power, Grace or Goodneſs unto Angels or Men, but what is immediately from this *New Head*, whereinto they are gathered. In him they all conſiſt, on him do they depend, unto him are they ſubject; in their Relation unto him doth their Peace, Union and Agreement among themſelves conſiſt. This is the *Recapitulation of all things* intended by the Apoſtle.

13. IT

13. IT is true, that he acts diſtinctly and variouſly towards the two parts of the *Recollected Family* of Angels and Men, according as their different States and Conditions do require. For (1.) We had need of a Reparation by Redemption and Grace, which the Angels had not. (2.) Angels were capable of immediate Confirmation in Glory, which we are not, until we come to Heaven. Therefore (1.) He aſſumed our Nature that it might be repaired; which he did not the Nature of the Angels. (2.) He gives us Union unto himſelf, by his Spirit, which exalts us into a Dignity and Honour, meet for Fellowſhip with them in the ſame Family.

THIS is a brief Account of the myſterious Work of Divine Wiſdom in the *Recapitulation* of all things in Jeſus Chriſt; and herein is he tranſcendently glorious; or his Glory herein is far above our Comprehenſion: Yet ſome few things may be obſerved to direct us in the View and Contemplation of it. As,

1. HE alone was a *meet and capable Subject of it.* He only could bear the weight of this Glory. No meer Creature in Heaven or Earth was meet to be thus made the Head of the whole new Creation of God. In none of them could all things conſiſt. None of them was meet to be thus in the Place of God, to have all things depend upon him, and be put in ſubjection unto him, ſo as that there ſhould be no Communication between God and the Creation, but by and through him alone. Wherefore when the holy Ghoſt aſſigns this Glory unto him, he ſo deſcribes him, as that we may diſcern his ſingular meetneſs for it; as that he is the *Brightneſs of the Fathers Glory, and the expreſs Image of his Perſon, upholding all things by the Word of his Power*, Heb. 1. 3. That he is the *Image of the inviſible God, the firſt born of every Creature, by whom all things were created, that are in Heaven, and that are in the Earth, viſible and inviſible, whether they be Thrones, or*

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Dominions, or Principalities, or Powers, all things were created by him, and for him, and he is before all things, and by him all things consist, Col. 1. 15, 16, 17, 18, 19. Such an one alone and no other was meet to bear and uphold this Glory, And the Glory of his Person is such as that it is the Blessedness of all Creatures to center in this Glory of his Office.

2. THIS is that Glory which God designed unto his only Son incarnate; and it gives us a little View into the Glory of that Mystery, the wonderful eternal Design of God to glorifie himself in the Incarnation of Christ. God would have his eternal, his only begotten Son to be incarnate, to take our Nature on him, to be made Man. What is his Design in this incomprehensible Work of his Wisdom, Love and Power? Indeed in the first place, it was for the *Redemption of the Church*, by the Sacrifice of himself and other Acts of his Mediation. But there is that which is more general and comprehensive, and wherein all the concerns of the Glory of God do center. And this was that he might *gather all things into one* in him, that the whole Creation, especially that which was to be eternally blessed, should have a new Head given unto it for its Sustentation, Preservation, Order, Honor and Safety. All Springs are in him, and all Streams are unto him, and in and by him unto God. Who can express the Divine Beauty, Order and Harmony of all things that are in this their *Recapitulation* in Christ? The Union and Communion between Angels and Men, the Order of the whole Family in Heaven and Earth, the Communication of Life, Grace, Power, Mercy and Consolation to the Church, the Rule and Disposal of all things unto the Glory of God, do all depend hereon. This Glory God designed unto his Son incarnate, and it was the greatest, the highest that could be communicated unto him. For as the Apostle observes, *All things are put in subjection unto him, he only excepted*

who

who doth ſo make them ſubject, that is God the Father, 1 *Cor.* 15.

THERE is no Contemplation of the Glory of Chriſt that ought more to affect the Hearts of them that do believe, with Delight and Joy, than this of the *Recapitulation* of all things in him. One View by Faith of him in the place of God as the ſupream Head of the whole Creation, moving, acting, guiding and diſpoſing of it, will bring in ſpiritual Refreſhment unto a believing Soul.

AND it will do ſo the more, in that it gives a glorious Repreſentation of his Divine Nature alſo. For that any meer Creature ſhould thus be an Head of Life, Motion and Power, as alſo of ſoveraign Rule, and diſpoſal of the whole new Creation, with all things reduced into order thereby, is not only an impious, but a fooliſh Imagination.

DID we live more in the Contemplation of this Glory of Chriſt, and of the Wiſdom of God in this *Recapitulation* of all things in him, there is not any thing of our *Duty* which it would not mind us of, nor any thing of *Priviledge* which it would not give us a Sence of, as might eaſily be demonſtrated.

3. IN particular, the Lord Chriſt is glorious herein, in that the whole Breach made on the Glory of God in the Creation by the Entrance of Sin, is hereby repaired and made up. The Beauty and Order of the whole Creation conſiſted in its dependance on God by the Obedience of the rational Part of it, Angels and Men. Thereby were the being, the goodneſs, the wiſdom and power of God made manifeſt. But the Beauty of this Order was defaced, and the Manifeſtation of the Divine Perfections unto the glory of God eclipſed by the Entrance of Sin. But all is reſtored, repaired and made up in this *Recapitulation* of all things in one *new Head* Chriſt Jeſus;

Jeſus; yea, the whole curious Frame of the Divine Creation is rendred more beautiful than it was before. Hence the whole of it groaneth for the Intereſt of each Part in this Reſtauration of all things. Whatever there is of Order, of Beauty, of Glory in Heaven above, or in Earth beneath, it all ariſeth from this new Relation of the Creation unto the Son of God. Whatever is not gathered into one, even in him, in its place and according to its meaſure, is under Darkneſs, Diſorder and the Curſe. Hence the *Jews* have a ſaying, that *in the days of the Meſſiah all things ſhall be healed but the Serpent*, that is the Devil, and wicked Men which are as his Seed.

4. HE is glorious herein, in that he is appointed as the only means of exerting, and expreſſing all the Treaſures of the Infinite Wiſdom of God towards his Creatures. The Wiſdom of God is abſolutely, always and in all things Infinite. God doth not, God cannot act with more Wiſdom in one thing than in another; as in the Creation of man than in that of any inanimate Creatures. In the firſt Creation Infinite Wiſdom was the inſeparable companion of Infinite Power. *How marvellous are thy works, O Lord! in Wiſdom haſt thou made them all.* But when the effects of this Divine Wiſdom in their principal beauty and glory were defaced, greater Treaſures of Wiſdom were required unto their Reparation. And in this *Recollection* of all things in Chriſt did God lay them forth unto the utmoſt of whatever he will do in dealing with his Creatures; ſo the Apoſtle expreſſeth it, Epheſ. 3. 10. *To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wiſdom of God.* By the *Recapitulation* of all things into this one head, the manifold various unſearchable Wiſdom of God was made known unto the Angels themſelves. They knew not before of the Deſign and Work of God after the Entrance of Sin. Theſe could not com-

prehend the Wiſdom that might repair that Loſs. They knew not that Divine Wiſdom had another way to take herein, at leaſt they knew not what way that ſhould be. But hereby the manifold Wiſdom of God, his infinite Wiſdom in the Treaſures of it, able by various ways to attain the ends of his Glory, was made known unto them. Herein, namely, in the *Recollection* of all things in Chriſt, Divine Wiſdom hath made known and repreſented it ſelf in all its Stores and Treaſures unto Angels and Men. *In him are hid*, and by him are diſplayed, *all the treaſures of Wiſdom*, Col. 2. 3. Herein is he glorious, and will be ſo to Eternity.

5. He is glorious herein, in that hereby *firmneſs and ſecurity is communicated unto the whole new Creation.* The firſt Creation in its Order was a curious and glorious Fabrick. But every thing depending immediately on God by vertue of the Principles of its own Nature, and the Law of its Obedience, all was brought unto a Loſs by the ſin of Angels and Men. But now every thing that belongs unto this new Creation, even every Believer in the World as well as the Angels in Heaven being gathered together in this one Head, the whole and all, and every part and member of it, even every particular Believer are ſecured from Ruine, ſuch as befel all things before. In this *New Head* they have an indiſſoluble Conſiſtency.

BUT *manum de Tabula.* I ſhall inſiſt on no more Inſtances of this Nature which plentifully offer themſelves in the Scripture unto us. For who can declare this glory of Chriſt? Who can ſpeak of theſe things as he ought? I am ſo far from deſigning to ſet forth the whole of it, that I am deeply ſenſible how little a Portion I can comprehend of the leaſt part of it. Nor can I attain unto any Satisfaction in theſe Meditations, but what Iſſue in an humble Admiration.

CHAP.

CHAP. XII.

Differences between our beholding the Glory of Chriſt by Faith in this World, and by ſight in Heaven. The firſt of them explained.

WE *walk here by faith, and not by ſight*, 2 *Cor.* 5. 7. That is, in the Life of God, in our walking before him, in the whole of our Obedience therein, we are under the Conduct and Influence of *Faith* and not of *Sight*. Thoſe are the two ſpiritual Powers of our Souls; by the one whereof, we are made Partakers of Grace, Holineſs and Obedience in this Life; and by the other of eternal Bleſſedneſs and Glory.

BOTH theſe, namely, *Faith* and *Sight*, the one in this Life, the other in that which is to come, have the ſame immediate Object. For they are the Abilities of the Soul to go forth unto, and to embrace their Object. Now this Object of them both, is *the Glory of Chriſt*, as hath been declared, as alſo what that glory is, and wherein it doth conſiſt; wherefore my preſent Deſign is to enquire into the *difference that is between our beholding of the Glory of Chriſt in this World by Faith, and the Viſion which we ſhall have of the ſame Glory hereafter.*

THE *latter of theſe* is peculiarly intended in that Prayer of our Lord Jeſus Chriſt for his Diſciples, Joh. 17. 24. *Father I will that they alſo whom thou haſt given me, may be with me where I am, that they may behold my Glory which thou haſt given me.* But I ſhall not diſtinctly inſiſt upon it,

my deſign being another way, reſpecting principally the *Work of God in this Life*, and the Priviledges which we enjoy thereby: Yet I ſhall now take a ſhort Proſpect of that alſo; not abſolutely, but in the Differences that are between *Faith* and *Sight*, or the View which we have of the glory of Chriſt in this World by *Faith*, and that which they enjoy by *Viſion* who are above; the Object of them both being adequately the ſame.

BUT herein alſo, I ſhall have reſpect only unto *ſome of thoſe things* which concern our Practiſe, or the preſent immediate Exerciſe of Faith. For I have elſewhere handled at large the *State of the Church above*, or that of preſent glory; giving an account of the Adminiſtration of the *Office of Chriſt in Heaven*, his Preſence among the glorified Souls, and the Adoration of God under his Conduct: I have alſo declared the Advantage which they have by being with him, and the Proſpect they have of his glory. Therefore theſe things muſt here be only touched on.

THESE Differences may be referred unto two heads. (1.) Thoſe which ariſe from the *different Natures* and Actings of thoſe *Means* and *Inſtruments* whereby we apprehend this glory of Chriſt, namely, *Faith* and *Viſion*. And (2.) Thoſe that ariſe from the different *Effects* produced by them. Inſtances in each kind ſhall be given.

1. THE *View* which we have of the glory of Chriſt by Faith in this World, is *obſcure*, *dark*, *inevident*, *reflexive*. So the Apoſtle declares, 1 *Cor.* 13. 12. *Now we ſee through a Glaſs darkly* βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι. *Through or by a Glaſs in a Riddle*, a Parable, a dark Saying. There is a double *figurative* Limitation put upon our View of the glory of Chriſt, taken from the two ways of our Perception of what we apprehend, namely, the *Sight* of things, and the *hearing* of Words.

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THE firſt is, that we have this View not *directly*, but *reflexively*, and by way of a Repreſentation, as in a *Glaſs*. For I take the Glaſs here, not to be *Optical*, or a Proſpective which helps the Sight, but a *Speculum*, or a Glaſs which reflects an Image of what we do behold. It is a Sight like that which we have of a Man in a Glaſs, when we ſee not his Perſon or Subſtance, but an Image or Repreſentation of them only, which is imperfect.

The Shadow or *Image* of this glory of Chriſt is drawn in the Goſpel, and therein we behold it as the Likeneſs of a Man repreſented unto us in a Glaſs; and although it be *obſcure* and imperfect in compariſon of his own real, ſubſtantial glory, which is the Object of Viſion in Heaven; yet is it the only *Image* and *Repreſentation* of himſelf, which he hath left, and given unto us in this World. That woful curſed Invention of *framing Images* of him out of Stocks and Stones however adorned, or Repreſentations of him by the *Art of painting*, are ſo far from preſenting unto the Minds of Men any thing of his real glory, that nothing can be more effectual to divert their Thoughts and Apprehenſions from it. But by this figurative Expreſſion of *ſeeing in a Glaſs*, the Apoſtle declares the *comparative Imperfection* of our preſent View of the glory of Chriſt.

BUT the *Alluſion* may be taken from an *Optick Glaſs* or *Tube* alſo, whereby the ſight of the Eye is helped in beholding things at a great diſtance. By the aid of ſuch *Glaſſes* Men will diſcover Stars or heavenly Lights, which by reaſon of their diſtance from us, the Eye of it ſelf is no way able to diſcern. And thoſe which we do ſee, are more *fully* repreſented, though remote enough from being ſo, *perfectly*. Such a *Glaſs* is the Goſpel, without which we can make no diſcovery of Chriſt at all, but in the uſe

of it, we are far enough from beholding him in the *juſt dimenſions* of his glory.

AND he adds another intimation of this Imperfection, in an Alluſion unto the way whereby things are propoſed and conveyed unto the Minds and Apprehenſions of Men: Now this is by *Words*. And theſe are either plain, proper and direct, or dark, *figurative* and *parabolical*: And this latter way makes the Conception of things to be difficult and imperfect; and by reaſon of the imperfection of our View of the glory of Chriſt by Faith in this World, the Apoſtle ſaith, it is in αἰνίγμαλα in a *Riddle*. Theſe αἰνίγμάλα the *Pſalmiſt* calls חידות *dark ſaying*, Pſal. 78. 2.

BUT here it muſt be obſerved, that the deſcription and Repreſentation of the Lord Chriſt and his glory in the Goſpel, is not abſolutely, or in it ſelf either dark or obſcure. Yea, it is *perſpicuous*, plain and direct. Chriſt is therein *evidently ſet forth crucified*, exalted, glorified. But the Apoſtle doth not here diſcourſe concerning the Way or Means of the Revelation of it unto us, but of the Means or *Inſtrument* whereby we comprehend that Revelation. This is our Faith, which as it is in us, being weak and imperfect, we comprehend the *Repreſentation* that is made unto us of the Glory of Chriſt, as Men do the ſence of a *dark Saying*, *a Riddle*, *a Parable*, that is, imperfectly, and with difficulty.

ON the account hereof we may ſay at preſent, *How little a portion is it that we know of him?* as *Job* ſpeaks of God, *Chap.* 26. 14. How imperfect are our Conceptions of him? How weak are our Minds in their Management? There is no part of his glory that we can fully comprehend. And what we do comprehend (as there is a *Comprehenſion* in Faith, *Eph.* 3. 18.) we cannot abide in the ſteady contemplation of. For ever bleſſed be that Soveraign Grace, whence it is that he who *commanded the light*

to ſhine out of darkneſs, hath ſhined into our hearts to give us the light of the knowledge of his own Glory in the face of Jeſus Chriſt, and therein of the glory of Chriſt himſelf; that he hath ſo revealed him unto us, as that we may love him, admire him and obey him; but conſtantly, ſteadily, and clearly to behold his glory in this life we are not able, for we *walk by Faith and not by Sight.*

HENCE our ſight of him here, is as it were by *Glances* liable to be clouded by many interpoſitions. *Behold he ſtandeth behind the wall, he looketh forth at the windows, ſhewing* (מציץ flouriſhing) *himſelf at the latteſs*, Cant. 2. 9. There is a great Interpoſition between him and us, as a *Wall*; and the means of the diſcovery of himſelf unto us, as through a *Window* and *Latteſs*, include a great inſtability and imperfection in our view and Apprehenſion of him. There is a *Wall* between him and us, which yet he ſtandeth behind. Our *preſent mortal ſtate* is this *Wall*, which muſt be demoliſhed before we can ſee him as he is. In the mean time he looketh through the *Windows* of the ordinances of the Goſpel. He gives us ſometimes, when he is pleaſed to ſtand in thoſe *Windows*, a view of himſelf; but it is *imperfect*, as is our ſight of a man through a *Window*. The appearances of him at theſe *Windows* are full of refreſhment unto the ſouls of them that do believe. But our view of them is imperfect, tranſient, and doth not abide: We are for the moſt part quickly left to bemoan what we have loſt. And then our beſt is but to cry; *As the hart panteth after the water-brook, ſo panteth my ſoul after thee, O God; my ſoul thirſteth for God, for the living God, when ſhall I come and appear before thee?* When wilt thou again give me to ſee thee, tho but as through the *Windows*? Alas what diſtreſs do we oftentimes ſit down in, after theſe views of Chriſt and his Glory! But he proceeds further yet; *and flouriſhes himſelf through the latteſſes.* This diſplaying of the glory of *Chriſt* called the *flouriſhing of him-*

himſelf, is by the *promiſes of the Goſpel* as they are explained in the miniſtry of the word. In them are repreſented unto us the deſirable beauties and glories of Chriſt; how precious, how amiable is he as repreſented in them? How are the Souls of Believers raviſhed with the views of them? Yet is this diſcovery of him alſo but as through a *Latteſs*. We ſee him but by parts, unſteadily and unevenly.

SUCH I ſay is the ſight of the glory of Chriſt which we have in this world by Faith. It is *dark*, it is but *in part*. It is but *weak*, *tranſient*, *imperfect*, *partial*. It is but *little* that we can at any time diſcover of it; it is but a *little while*, that we can abide in the contemplation of what we do diſcover, *rara hora*, *brevis mora*. Sometimes it is unto us as the Sun when it is under a Cloud, we cannot perceive it. When he hideth his face, who then can behold him? As *Job* ſpeaks, ſo may we, *Behold I go forward, but he is not there: and backward, but I cannot perceive him; on the left hand, where he doth work, but I cannot behold him; he hideth himſelf on the right hand, that I cannot ſee him*, chap. 23. 8, 9. Which way ſoever we turn our ſelves, and what duties ſoever we apply our ſelves unto, we can obtain no diſtinct view of his glory. Yet on the other hand, it is ſometimes as the Sun when it *ſhines in its brightneſs*, and we cannot bear the rays of it. In infinite condeſcention he ſays unto his Church, *Turn away thine eyes from me, for they have overcome me*, Cant. 6. 5. As if he could not bear that overcoming affectionate love, which looks through the eyes of the Church in its acting of Faith on him. Ah! How much more do we find our ſouls overcome with his love, when at any he is pleaſed to make any clear diſcoveries of his glory unto us!

LET us now on the other hand, take a little Conſideration of that *Viſion* which we ſhall have of the ſame Glory in Heaven, that we may compare them together.

VISION

VISION or the ſight which we ſhall have of the glory of Chriſt in Heaven, is *immediate*, *direct*, *intuitive*, and therefore *ſteady*, even and conſtant: And it is ſo on a double Account. (1.) Of the *Object* which ſhall be propoſed unto us. (2.) Of the *Viſive Power* or faculty wherewith we ſhall be endued; from the imperfection of both which in this World, ariſeth the imperfection of our view of the glory of Chriſt by faith, as hath been declared.

1. THE *Object* of it will be *real and ſubſtantial*. Chriſt himſelf in his own perſon with all his glory, ſhall be continually with us, before us, propoſed unto us. We ſhall no longer have an *Image*, a Repreſentation of him, ſuch as is the delineation of his Glory in the Goſpel. We *ſhall ſee him*, ſaith the Apoſtle, *face to face*; 1 *Cor.* 13. 12. which he oppoſeth unto our ſeeing him *darkly as in a glaſs*, which is the utmoſt that faith can attain to. We ſhall *ſee him as he is*, 1 *Joh.* 3. 2; not as now in an imperfect deſcription of him. As a man ſees his neighbour when they ſtand and converſe together face to face; So ſhall we ſee the Lord Chriſt in his glory, and not as *Moſes* who had only a tranſient ſight of ſome parts of the Glory of God, when he cauſed it to paſs by him.

THERE will be uſe herein, of our bodily *eyes*, as ſhall be declared. For as *Job* ſays, *in our Fleſh ſhall we ſee our Redeemer*, and our eyes ſhall behold him, Chap. 19. 25, 26, 27. That corporeal ſence ſhall not be reſtored unto us, and that glorified above what we can conceive, but for this great uſe of the eternal beholding of Chriſt and his Glory. Unto whom it is not a matter of rejoycing, that with the *ſame eyes* wherewith they ſee the tokens and ſigns of him in the Sacrament of the Supper, they ſhall behold himſelf immediately, in his own perſon. But principally, as we ſhall ſee immediately, this viſion is *intellectual*. It is not therefore the meer *Human Nature* of Chriſt, that is the object of it, but his *Divine Perſon* as

that

that nature ſubſiſteth therein. What is that perfection which we ſhall have (for *that which is perfect muſt come and do away that which is in part*) in the comprehenſion of the *hypoſtatical Union*, I underſtand not; but this I know, that in the immediate beholding of the Perſon of Chriſt, we ſhall ſee a glory in it a thouſand times above what here we can conceive. The excellencies of Infinite Wiſdom, Love and Power therein, will be continually before us. And all the glories of the Perſon of Chriſt, which we have before weakly and faintly enquired into, will be in our ſight for evermore.

HENCE the ground and cauſe of our Bleſſedneſs is, that *we ſhall be ever with the Lord*, 1 Theſ. 4. 17. As himſelf prays, *that we may be with him where he is, to behold his glory*: Here we have ſome dark views of it, we cannot perfectly behold it, until *we are with him* where he is. Thereon our ſight of him will be direct, intuitive, and conſtant.

THERE is a glory, there will be ſo ſubjectively in us in the beholding of this glory of Chriſt, which is at preſent incomprehenſible. For *it doth not yet appear what we our ſelves ſhall be*, 1 John, 3. 2. Who can declare what a glory it will be in us to behold this Glory of Chriſt? And how excellent then is that glory of Chriſt it ſelf?

THIS immediate ſight of Chriſt, is that which all the Saints of God in this life do breath and pant after. Hence are they willing to be diſſolved, or deſire to *depart, that they may be with Chriſt, which is beſt for them*, Phil. 1. 23. They chuſe to be *abſent from the body and preſent with the Lord*, 2 Cor. 5. 8. Or that they may enjoy the inexpreſſibly longed for ſight of Chriſt in his glory. Thoſe who do not ſo long for it, whoſe ſouls and minds are not frequently viſited with earneſt deſires after it, unto whom the thoughts of it are not their relief in Trouble, and their chiefeſt joy, are carnal, blind, and *cannot ſee afar off*.

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He that is truly ſpiritual, entertains and refreſheth himſelf with thoughts hereof continually.

2. IT will be ſo from that *Viſive Power* or faculty of beholding the Glory of Chriſt, which we ſhall then receive. Without this we cannot ſee him as he is. When he was transfigured *in the Mount*, and had on his Human Nature ſome reflections of his Divine Glory, his Diſciples that were with him, were rather amazed, than refreſhed by it. Mat. 17. 4. They ſaw his glory, but ſpake thereon *they knew not what*, Luk. 9. 30, 33. And the reaſon hereof was becauſe no man in this life can have a *Viſive Power*, either ſpiritual, or corporeal, directly and immediately to behold the real Glory of Chriſt.

SHOULD the Lord Jeſus appear now to any of us in his Majeſty and Glory, it would not be unto our edification nor conſolation. For we are not *meet* nor able, by the Power of any Light or Grace that we have received, or can receive, to bear the immediate appearance and repreſentation of them. His beloved Apoſtle *John* had *leaned on his boſom* probably many a time in this life, in the intimate familiarities of love: But when he afterwards appeared unto him in his Glory, he fell at *his feet as dead*, Rev. 1. 17. And when he appeared unto *Paul*, all the account he could give thereof, was, *that he ſaw a light from Heaven above the brightneſs of the Sun*, whereon he and all that were with him, *fell to the ground*, Act. 26. 13, 14.

AND this was one Reaſon why in the days of his Miniſtry here on earth, his Glory was vailed with the infirmities of the fleſh, and all ſorts of ſufferings, as we have before related. The Church in this life is no way meet, by the Grace which it can be made partaker of, to converſe with him in the immediate manifeſtations of his Glory.

AND

AND therefore thoſe who dream of his *Perſonal Reign* on the earth before the day of Judgment, unleſs they ſuppoſe that all the Saints ſhall be *perfectly glorified* alſo (which is only to bring down Heaven to the Earth for a while, to no purpoſe) provide not at all for the edification or conſolation of the Church. For no *preſent grace* advanced unto the higheſt degree whereof in this World it is capable, can make us meet for an immediate converſe with Chriſt in his unvailed Glory.

How much more abominable is the folly of men, who would repreſent the Lord Chriſt in his preſent Glory by *Pictures and Images* of him? When they have done their utmoſt with their burniſhed Glaſs and Guildings, an eye of fleſh cannot only behold it, but if it be guided by reaſon, ſee it contemptible and fooliſh. But the true Glory of Chriſt neither inward nor outward ſight can bear the rays of in this life.

THE diſpenſation which we are meet for is only that of his *preſence with us by his Spirit. We know him now no more after the fleſh*, 2 Cor. 5. 16. We are advanced above that way and means of the knowledge of him by the *fleſhly carnal Ordinances* of the Old Teſtament. And we know him not according unto that *bodily preſence* of his, which his Diſciples enjoyed in the days of his fleſh. We have attained ſomewhat above that alſo. For ſuch was the nature of his Miniſtry here on earth, that there could not be the promiſed diſpenſation of the ſpirit until that was finiſhed. Therefore he tells his Diſciples that *it was expedient for them that he ſhould go away and ſend the ſpirit to them*, John. 16. 7. Hereon they had a clearer view of the Glory of Chriſt, than they could have by beholding him in the fleſh. This is our ſpiritual poſture and condition. We are paſt the knowledge of him according to the fleſh; we cannot attain nor receive the *ſight* of him in Glory; but *the life which we now lead, is by the Faith of the Son of God.*

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I SHALL not here enquire into the nature of this *viſion*, or the power and ability which we ſhall have in Heaven to behold the Glory of Chriſt. Some few things may be mentioned, as it relates unto our *Minds* and our *Bodies* alſo after the Reſurrection.

1. FOR the Mind, it ſhall be perfectly freed from all that Darkneſs, Unſteadineſs, and other Incapacities, which here it is accompanied with; and whereby it is weakened, hindred and obſtructed in the Exerciſe of Faith. And they are of two ſorts. Firſt, ſuch as are the remainders of that depravation of our Natures, which came upon us by ſin. Hereby our Minds became wholly vain, dark, and corrupt, as the Scripture teſtifieth, utterly unable to diſcern ſpiritual things in a due manner. This is ſo far cured and removed in this Life by Grace, as that thoſe *who were darkneſs, do become light in the Lord*, or are enabled to live unto God under the Conduct of a new ſpiritual Light communicated unto them. But it is ſo cured and removed in *part* only, it is not perfectly aboliſhed. Hence are all our remaining Weakneſſes and Incapacities in diſcerning things ſpiritual and eternal, which we yet groan under, and long for deliverance from. No Footſteps, no Scars or Marks that ever it had place in our Minds ſhall abide in glory, *Epheſ.* 5. 27. Nothing ſhall weaken, diſturb, or incapacitate our Souls, in acting all their Powers unimpeded by Vanity, Diverſions, Weakneſs, Inability, upon their proper Objects. The Excellency hereof in univerſal Liberty and Power, we cannot here comprehend: Nor can we yet conceive the Glory and Beauty of thoſe immixed ſpiritual actings of our Minds, which ſhall have no *Clog* upon them, no Encumbrance in them, no Alloy of Droſs accompanying of them. One pure Act of ſpiritual Sight in diſcerning the Glory of Chriſt, one pure Act of Love in cleaving unto God,

will

will bring in more Bleſſedneſs and Satisfaction into our Minds, than in this World we are capable of.

2. THERE is an *Incapacity* in our Minds, as unto their Actings on things ſpiritual and eternal, that is meerly natural from the Poſture wherein they are, and the *Figure* which they are to make in this Life. For they are here *cloathed with Fleſh*, and that debaſed and corrupted. Now in this State, though the Mind act its Conceptions by the Body as its *Organ* and Inſtrument: Yet is it variouſly ſtreightned, encumbred and impeded in the exerciſe of its native Powers, eſpecially towards things heavenly, by this Priſon of the Fleſh, wherein it is immured. There is an *Angelical* Excellency in the pure Actings of the Soul, when delivered from all material Inſtruments of them; or when they are all glorified and made ſuitable helps in its utmoſt ſpiritual Activity. How and by what degrees our Minds ſhall be freed from theſe Obſtructions in their beholding the glory of Chriſt, ſhall be afterwards declared.

2. AGAIN, a *new light*, the *light of Glory* ſhall be implanted in them. There is a Light in Nature, which is the Power of a Man to diſcern the things of Man. An Ability to know, perceive and judge of things natural. It is that *Spirit of a Man which is the Candle of the Lord, ſearching all the inward parts of the belly*, Prov. 20. 27.

BUT by the light hereof no man can diſcern ſpiritual things in a due manner, as the Apoſtle declares, 1 *Cor.* 2. 11, 12, 13, 14, 15. Wherefore God gives a ſuperior, a ſupernatural Light, the Light of Faith and Grace, unto them whom he effectually calls unto the knowledge of himſelf by Jeſus Chriſt. *He ſhines into their hearts to give them the knowledge of his Glory in the face of his dear Son.* Howbeit this new Light doth not aboliſh, blot out, or render uſeleſs the other Light of Nature, as the Sun when it riſeth extinguiſheth the Light of the Stars:

Stars: But it directs it, and rectifies it, as unto its principle, object and end. Yet is it in its ſelf, a Light quite of another Nature. But he who hath only the former Light, can underſtand nothing of it, becauſe he hath no Taſte or Experience of its Power and Operations. He may talk of it, and make Enquiries about it, but he knows it not.

NOW we have received this *Light of Faith* and Grace, whereby we diſcern ſpiritual things, and behold the glory of Chriſt in the Imperfect manner before deſcribed. But in Heaven there ſhall be a ſuperadded *light of Glory*, which ſhall make the Mind it ſelf *ſhine as the Firmament*, Dan. 12. 3. I ſhall only ſay three things of it. (1.) That as the *Light of Grace* doth not deſtroy or aboliſh the *Light of Nature*, but rectifie and improve it; ſo the *Light of Glory* ſhall not aboliſh or deſtroy the *Light of Faith and Grace*, but by incorporating with it, render it abſolutely perfect. (2.) That as by the *Light of Nature*, we cannot clearly comprehend the true Nature and Efficacy of the *Light of Grace*, becauſe it is of another Kind, and is ſeen only in its own Light; ſo by the *Light of Grace* we cannot abſolutely comprehend this *Light of Glory*, being of a peculiar Kind and Nature, ſeen perfectly only by its own Light. *It doth not appear what we ſhall be.* (3.) That this is the beſt Notion we can have of this *Light of Glory*, that in the firſt Inſtance of its Operation, it *perfectly transforms the Soul into the Image and Likeneſs of Chriſt.*

THIS is the *progreſs of our nature* unto its Reſt and Bleſſedneſs. The principles remaining in it concerning *Good and Evil*, with its practical convictions, are not deſtroyed, but improved by grace; as its blindneſs, darkneſs and enmity to God, are in part taken away. Being renewed by Grace, what it receives here of ſpiritual Life and Light, ſhall never be deſtroyed but be perfected in Glory. Grace renews Nature; Glory perfects Grace; and

and ſo the whole Soul is brought unto its reſt in God. We have an Image of it in the *blind Man* whom our Saviour cured, *Mark* 8. 22,23,24. He was abſolutely blind, born ſo, no doubt. Upon the firſt touch his Eyes were opened, and he ſaw but very obſcurely; *he ſaw men walking like Trees.* But on the ſecond he ſaw all things clearly. Our minds in themſelves are abſolutely blind. The firſt viſitation of them by Grace, gives them a ſight of things ſpiritual, heavenly and eternal, but it is obſcure and unſteady. The *ſight of Glory* makes all things clear and evident.

2*ly*; THE body as glorified, with its ſenſes, ſhall have its uſe and place herein. After we are cloathed again with our fleſh, we ſhall *ſee our Redeemer with our Eyes.* We know not here what power and ſpirituality there will be in the acts of our glorified Bodies. Such they will be, as ſhall bear a part in eternal Bleſſedneſs. Holy *Stephen*, the firſt Martyr, took up ſomewhat of Glory by *Anticipation* before he died. For when he was brought to his Tryal before the *Council*, all that ſate therein *looking ſtedfaſtly on him, ſaw his face as the face of an Angel*, *Act.* 6. 15. He had his *Transfiguration*, according unto his meaſure, anſwerable unto that of our Bleſſed Saviour in the Mount. And by this initial Beam of Glory, he received ſuch a piercing vivacity and edge on his *bodily eyes*, that through all thoſe inconceivable diſtances between the earth and the reſidence of the Bleſſed, he looked ſtedfaſtly into Heaven, and *ſaw the glory of God, and Jeſus ſtanding at the right hand of God*, Act. 7. 55, 56. Who then can declare what will be the power and acting of this ſenſe of *ſight* when perfectly glorified; or what ſweetneſs and refreſhment may be admitted into our Souls thereby?

IT was a priviledge (who would not have longed to partake of it?) to have ſeen him with our bodily eyes in the days of his fleſh, as did the Apoſtles and other his Diſciples. Howbeit he was not *then glorified* himſelf in the

the manifestation of his Glory; nor they who saw him, in the change or transformation of their nature. How great this privilenge was, himself declares unto those that so saw him, *Mat.* 13. 17. *Verily I say unto you, that many Prophets and righteous Men have desired to see those things which ye see*; whereunto we shall speak immediately. And if this were so excellent a priviledge, as that we cannot but congratulate them by whom it was enjoyed, how excellent, how glorious will it be, when with these eyes of ours, gloriously purified and strengthned beyond those of *Stephen*, we shall behold Christ himself immediately in the fulness of his Glory! He alone perfectly understands the greatness and excellency hereof, who prayed his Father that those who *believe in him, may be where he is, so to behold his Glory.*

THESE are some of the grounds of this first *difference* between our beholding the Glory of Christ by *Faith* here, and by immediate Vision hereafter. Hence the one is weak, imperfect, obscure, reflexive; the other direct, immediate, eaven and constant; and we may stay a little in the contemplation of these things.

THIS view of the *Glory of Christ* which we have now spoken unto, is that which we are breathing and *panting* after; that which the Lord Christ prays that we may arrive unto; that which the Apostle testifies to be *our best*; the best thing, or state, which our nature is capable of, that which brings eternal rest and satisfaction unto our Souls.

HERE our Souls are burthened with innumerable infirmities, and our Faith is clogged in its Operations by Ignorance and Darkness. This makes our best estate and highest attainments to be accompanied with *groans* for deliverance. *We which have received the first fruits of the Spirit, even we our selves groan within our selves, waiting for the Adoption, even the redemption of the body*, Rom. 8. 23. Yea, whilst we are in this Tabernacle, we *groan earnestly*

as being burthened, becauſe we are not *abſent from the body, and preſent with the Lord*, 2 Cor. 5. 2, 4, 8. The more we grow in Faith, and Spiritual Light, the more ſenſible are we of our preſent burthens, and the more vehemently do we *groan* for deliverance into the *perfect liberty of the Sons of God*. This is the poſture of their minds who have received the *firſt fruits of the Spirit*, in the moſt eminent degree. The nearer any one is to Heaven, the more earneſtly he deſires to be there, becauſe Chriſt is there. For the more frequent and ſteady are our views of him by faith, the more do we long and groan for the removal of all obſtructions and interpoſitions in our ſo doing. Now groaning is a vehement deſire mixed with ſorrow, for the preſent want of what is deſired. The deſire hath ſorrow, and that ſorrow hath joy and refreſhment in it; like a ſhower that falls on a Man in a Garden in the Spring; it wets him, but withall refreſheth him with the Savor it cauſeth in the Flowers and Herbs of the Garden, where he is. And this *groaning*, which when it is conſtant and habitual, is one of the choiceſt effects of Faith in this life, reſpects what we would be *delivered from*, and what we would *attain unto*. The *firſt* is expreſſed, *Rom.* 7. 24. The *other* in the places now mentioned. And this frame with an intermixture of ſome ſighs from wearineſs by the troubles, ſorrows, pains, ſickneſſes of this life, is the beſt we can here attain unto.

ALAS! we cannot here *think of Chriſt*, but we are quickly aſhamed of, and troubled at our own thoughts: So confuſed are they, ſo unſteady, ſo imperfect. Commonly they iſſue in a groan or a ſigh; *Oh when ſhall we come unto him? when ſhall we be ever with him? when ſhall we ſee him as he is?* And if at any time he begins to give more than ordinary evidences and intimations of his Glory and Love unto our Souls, we are not able to bear them,

them, ſo as to give them any abiding reſidence in our Minds. But ordinarily this trouble and groaning is amongſt our beſt attainments in this World, a trouble which, I pray God, I may never be delivered from, until deliverance do come at once from this ſtate of mortality. Yea the good Lord encreaſe this trouble more and more in all that believe.

THE heart of a believer affected with the Glory of Chriſt, is like the *Needle* touched with the *Loadſtone*. It can no longer be quiet, no longer be ſatisfied in a diſtance from him. It is put into a continual motion towards him. The motion indeed is *weak* and *tremulous*. Pantings, breathings, ſighings, groanings, in prayer, in meditations, in the ſecret receſſes of our Minds, are the life of it. However it is continually preſſing towards him. But it obtains not its *point*, it comes not to its center and reſt in this World.

BUT now *above*, all things are clear and ſerene; all plain and evident in our beholding the Glory of Chriſt; we ſhall be *ever with him*, and *ſee him as he is*. This is Heaven, this is Bleſſedneſs, this is Eternal Reſt.

THE *Perſon of Chriſt* in all his Glory ſhall be continually before us; and the eyes of our underſtandings ſhall be ſo glorioufly illuminated, as that we ſhall be able ſteadily to behold and comprehend that Glory.

BUT alas! here at preſent our Minds *recoil*, our Meditations fail, our Hearts are overcome, our Thoughts confuſed, and our Eyes turn aſide from the Luſtre of this Glory; nor can we abide in the Contemplation of it. But there, an immediate, conſtant view of it, will bring in everlaſting refreſhment and joy unto our whole Souls.

THIS *beholding of the Glory of Chriſt given him by his Father*, is indeed ſubordinate unto the ultimate viſion of the eſſence of God. What that is we cannot well conceive; only we know that *the pure in heart ſhall ſee God.*

But it hath ſuch an immediate connexion with it, and ſubordination unto it, as that without it we can never behold the face of God, as the objective bleſſedneſs of our Soul: For he is and ſhall be to eternity, the only means of Communication between God and the Church.

AND we may take ſome Direction in our looking into and longing after this *perfect view* of the Glory of Chriſt, from the example of the Saints under the Old Teſtament. The ſight which they had of the Glory of Chriſt, for *they* alſo *ſaw his Glory* through the obſcurity of its Revelation, and its being vailed with *types and ſhadows*, was weak and imperfect in the moſt illuminated believers, much inferior unto what we now have by faith, through the Goſpel. Yet ſuch it was, as encouraged them to *enquire and ſearch diligently into what was revealed*, 1 Pet. 1. 10, 11. Howbeit their diſcoveries were but dark and confuſed, ſuch as Men have of things at a great diſtance, or *in a Land that is very far off*, as the Prophet ſpeaks, *Iſa.* 33. 16. And the continuance of this Vail on the Revelation of the Glory of Chriſt, whilſt a Vail of Ignorance and Blindneſs was upon their Hearts and Minds, proved the ruin of that Church in its Apoſtacy, as the Apoſtle declares, 2 *Cor.* 3. 7, 13, 14. This *double vail* (the *covering covered*, the *vail vailed*) God promiſed to take away, *Iſa.* 25. 7. And then ſhall they turn to the Lord, when they ſhall be able clearly to behold the Glory of Chriſt, 2 *Cor.* 3. 16.

BUT this cauſed them who were real Believers among them, to deſire, long, and pray for the removal of theſe Vails, the Departure of thoſe ſhadows, which made it as Night unto them in compariſon of what they knew would appear, when the *Sun of Righteouſneſs ſhould ariſe with healing in his Wings*. They thought it long ere *the day did break, and the ſhadows flee away*, *Cant.* 2. 17. Chap. 4. 6. There was an ἀποκαραδοκία as the Apoſtle ſpeaks, *Rom.* 8. 19

8. 19. A thruſting *forth of the head* with deſire and expectation of the exhibition of the Son of God in the fleſh, and the accompliſhment of all divine promiſes therein. Hence he was called *the Lord whom they ſought and delighted in*, Mal. 3. 1.

AND great was the ſpiritual Wiſdom of believers in thoſe days. They rejoyced and gloried in the Ordinances of Divine Worſhip which they did enjoy. They looked on them as their chiefeſt priviledge, and attended unto them with diligence, as an effect of Divine Wiſdom and Love, as alſo becauſe they had a *ſhadow of good things to come.* But yet at the ſame time they longed and deſired that the *time of Reformation were come*, wherein they ſhould all be removed; that ſo they might behold and enjoy the good things ſignified by them. And thoſe who did not ſo, but reſted in, and truſted unto their preſent Inſtitutions, were not accepted with God. Thoſe who were really illuminated did not ſo, but lived in conſtant deſires after the revelation of the whole Myſtery of the Wiſdom of God in Chriſt, as did the Angels themſelves, 1 *Pet.* 1. 3. *Epheſ.* 3. 9, 10.

IN this frame of heart and ſuitable actings of their Souls, there was more of the *power* of true faith and love than is found among the moſt at this day. They ſaw the promiſes afar off, and were *perſwaded of them, and imbraced them*, Heb. 11. 13. They reached out the arms of their moſt intent Affections, to embrace the Things that were promiſed. We have an inſtance of this frame in Old *Simeon*, who ſo ſoon as he had taken the Child Jeſus in his Arms, cryed out, *Now Lord, let me depart*, now let me dye, this is that which my Soul hath longed for, *Luk.* 2. 28, 29.

OUR preſent darkneſs and weakneſs in beholding the Glory of Chriſt, is not like theirs. It is not occaſioned by a *vail of Types and Shadows* caſt on it by the Repreſenta-

tive Inſtitutions of it; It doth not ariſe from the want of a clear *Doctrinal Revelation* of the Perſon and Office of Chriſt; But as was before declared, it proceedeth from two other Cauſes. Firſt from the *nature of Faith* it ſelf in compariſon of Viſion. It is not able to look directly into this *excellent Glory*, nor fully to comprehend it. Secondly, from the *way of its propoſal*, which is not *ſubſtantial* of the thing it ſelf, but only of an Image of it, as in a Glaſs. But the ſight, the view of the Glory of Chriſt, which we ſhall have in Heaven, is much more above that which we now enjoy by the Goſpel, than what we do, or may ſo enjoy, is above what they have attained under their Types and Shadows. There is a far greater diſtance between the Viſion of Heaven, and the ſight which we have now by faith, than is between the ſight which we now have, and what they had under the Old Teſtament. Heaven doth more excell the Goſpel-State, than that State doth the Law. Wherefore, if they did ſo pray, ſo long for, ſo deſire the removal of their Shadows and Vails, that they might ſee what we now ſee, that they might ſo behold the Glory of Chriſt, as we may behold it in the Light of the Goſpel; how much more ſhould we, if we have the ſame Faith with them, the ſame Love (which neither will, nor can be ſatisfied without perfect fruition) long and pray for the removal of all Weakneſs, of all Darkneſs and Interpoſition, that we may come unto that immediate beholding of his Glory, which he ſo earneſtly prayed, that we might be brought unto.

TO ſum up briefly what hath been ſpoken. There are three things to be conſidered concerning the Glory of Chriſt, three degrees in its manifeſtation; The *Shadow*, the *perfect Image*, and the *Subſtance* it ſelf. Thoſe under the Law had only the *ſhadow* of it, and of the things that belong unto it, they had not the *perfect Image* of them, *Heb.* 10. 1. Under the Goſpel we have the *perfect Image*, which

which they had not; or a clear compleat revelation and declaration of it preſenting it unto us as in a *glaſs*: But the enjoyment of theſe things in their *Subſtance* is referred for Heaven; we muſt be *where he is*, that we may behold his Glory. Now there is a greater difference and diſtance between the real ſubſtance of any thing, and the moſt perfect image of it, than there is between the moſt perfect image, and the loweſt ſhadow of the ſame thing. If then they longed to be freed from their ſtate of Types and Shadows, to enjoy the Repreſentation of the Glory of Chriſt in that Image of it, which is given us in the Goſpel; much more ought we to breath and pant after our deliverance from beholding it in the *Image* of it, that we may enjoy the *Subſtance* it ſelf. For whatever can be manifeſt of Chriſt on this ſide Heaven, it is granted unto us for this end, that we may the more fervently deſire to be preſent with him.

AND as it was their Wiſdom and their Grace to *rejoyce* in the Light they had, and in thoſe *typical Adminiſtrations* of Divine Worſhip which ſhadowed out the Glory of Chriſt unto them, yet did always pant after that more excellent Light and full Diſcovery of it, which was to be made by the Goſpel; So it will be ours alſo, thankfully to uſe and improve the *Revelations* which we enjoy of it, and thoſe *Inſtitutions of Worſhip*, wherein our Faith is aſſiſted in the view thereof; yet ſo as continually to breath after that perfect, that glorifying *ſight* of it, which is reſerved for Heaven above.

AND may we not a little examine our ſelves by theſe things? Do we eſteem this *preſſing toward the perfect view of the Glory of Chriſt* to be our Duty, and do we abide in the performance of it? If it be otherwiſe with any of us, it is a ſignal evidence that our Profeſſion is *Hypocritical*. If Chriſt be in us, he is the hope of Glory in us; and where that hope is, it will be active in deſires of the

things hoped for. Many love the World to well, and have their minds too much filled with the things of it, to entertain deſires of *ſpeeding through* it unto a ſtate wherein they may behold the Glory of Chriſt. They are at home, and are unwilling to be abſent from the body, tho to be preſent with the Lord. They hope it may be that ſuch a ſeaſon will come at one time or another, and then it will be the beſt they can look for when they can be here no more. But they have but a little ſight of the Glory of Chriſt in this World by Faith, if any at all, who ſo little, ſo faintly deſire to have the *immediate ſight* of it above. I cannot underſtand how any Man can walk with God as he ought, or hath that Love for Jeſus Chriſt which true Faith will produce, or doth place his Refreſhments and Joy in ſpiritual things, in things above, that doth not on all juſt occaſions, ſo meditate on the Glory of Chriſt in Heaven as to *long for an admittance into the immediate* ſight of it.

OUR Lord Jeſus Chriſt alone perfectly underſtood wherein the Eternal Bleſſedneſs of them that believe in him, doth conſiſt. And this is the ſum of what he prays for with reſpect unto that end; namely, *that we may be where he is to behold his Glory.* And is it not our Duty to live in a continual *deſire of that* which he prayed ſo earneſtly that we might attain? If in our ſelves, we as yet apprehend but little of the Glory, the Excellency, the Bleſſedneſs of it, yet ought we to repoſe that confidence in the Wiſdom and Love of Chriſt, that it is our beſt, infinitely better than any thing we can enjoy here below.

UNTO thoſe who are inured unto thoſe *Contemplations*, they are the ſalt of their Lives, whereby every thing is condited and made ſavory unto them, as we ſhall ſhew afterwards. And the want of ſpiritual diligence herein, is that which hath brought forth a negligent, careleſs, wordy profeſſion of Religion, which countenancing

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it ſelf with ſome outward Duties, hath loſt out of it, the power of Faith and Love in their principal Operations. Hereby many deceive their own Souls, Goods, Lands, Poſſeſſions, Relations, Trades, with ſecular Intereſts in them, are the things whoſe Image is drawn on their Minds, and whoſe *Characters* are written on their Foreheads, as the Titles whereby they may be known. As believers beholding the Glory of Chriſt in the bleſſed Glaſs of the Goſpel, are changed into the ſame Image and Likeneſs by the Spirit of the Lord; ſo theſe Perſons beholding the Beauty of the World, and the Things that are in it, in the curſed Glaſs of Self-love, they are in their minds changed into the ſame Image. Hence perplexing Fears, vain Hopes, empty Embraces of periſhing things, fruitleſs deſires, earthly, carnal deſigns, curſed, ſelf-pleaſing Imaginations, feeding on and being fed by the Love of the World and ſelf, do abide and prevail in them. But we have not ſo learned Chriſt Jeſus.

CHAP. XIII.

The ſecond Difference between our beholding the Glory of Chriſt by Faith in this World, and by Sight in Heaven.

FAITH is the Light wherein we behold the *Glory of Chriſt in this World.* And this in its own Nature, as unto this great End, is weak and imperfect, like weak Eyes, that cannot behold the Sun in its Beauty. Hence our ſight of it differs greatly from what we ſhall enjoy in Glory,

Glory, as hath been declared. But this is not all; it is frequently *hindred* and *interrupted* in its Operations, or it loſeth the view of its object by one means or other. As he who ſees any thing at a great diſtance, ſees it imperfectly; and the leaſt interpoſition or motion takes it quite out of his ſight. So is it with our Faith in this matter; whence ſometimes we can have little, ſometimes no ſight at all of the Glory of Chriſt by it. And this gives us, as we ſhall ſee, another *Difference* between *Faith* and *Sight*.

NOW although the conſideration hereof may ſeem a kind of *Diverſion* from our preſent Argument, yet I chooſe to inſiſt upon it, that I may evidence the Reaſons whence it is that many have ſo little *experience* of the things whereof we have treated, that they find ſo little of *Reallity* or *Power* in the exerciſe of this Grace, or the performance of this Duty. For it will appear in the iſſue, that the whole defect is in themſelves; the truth it ſelf inſiſted on, is great and efficacious.

1. WHILST we are in this life, the Lord Chriſt is pleaſed in his *Sovereign Wiſdom* ſometimes to withdraw, and as it were, to hide himſelf from us. Then do our Minds fall into Clouds and Darkneſs; Faith is at a loſs, we cannot behold his Glory; yea, we may ſeek him, but cannot find him. So *Job* complains as we obſerved before. *Behold, I go forward, but he is not there, and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him: he hideth himſelf on the right hand, that I cannot ſee him.* Chap. 23. 8, 9. Which way ſoever I turn my ſelf, whatever are my endeavours, in what way or work of his own, I ſeek him, I cannot find him, I cannot ſee him, I cannot behold his Glory. So the Church alſo complains; *Verily thou art a God that hideſt thy ſelf, O God of Iſrael the Saviour,* Iſa. 45. 15. And the *Pſalmiſt, How long Lord wilt thou hide thy ſelf for ever?*

ever? Psal. 89. 46. This hiding of the face of God, is the hiding of the shining of his Glory in the face of Christ Jesus, and therefore of the Glory of Christ himself, for it is the Glory of Christ to be the Representative of the Glory of God. The *Spouse* in the *Canticles* is often at a loss and herein, bemoans her self that her Beloved was withdrawn, that she could neither find him, nor see him, Chap. 3. 1, 2. Chap. 5. 6.

MEN may retain their Notions concerning Christ, his Person, and his Glory. These cannot be blotted out of their Minds, but by *Heresie* or *obdurate Stupidity*. They may have the same *Doctrinal Knowledge* of him with others; but the sight of his Glory doth not consist therein; They may abide in the outward performance of Duties towards him, as formerly; but yet all this while as unto the especial gracious Communications of himself unto their Souls, and as unto a chearful refreshing view of his Glory, He may withdraw and hide himself from them.

AS under the same outward dispensations of the word, he doth manifest himself unto some, and not unto others; (*How is it that thou wilt manifest thy self unto us, and not unto the world?* Joh. 14. 22.) Whereon they to whom he doth so manifest himself, do see him to be beautiful, glorious, and lovely (for *unto them that believe, he is precious*) whilst the others see nothing hereof, but wonder at them, by whom he is admired, *Cant.* 5. 9. So in the same dispensation of the word, he sometimes hides his face, turns away the Light of his countenance, clouds the beams of his Glory unto some, whilst others are cherished and warmed with them.

TWO Things we must here speak unto.

1. *WHY doth the Lord Christ at any time thus hide himself in his Glory from the Faith of Believers that they cannot behold him.*

2. *HOW*

2. *HOW we may perceive and know that he doth ſo withdraw himſelf from us, ſo that however we may pleaſe our ſelves, we do not indeed behold his Glory.*

AS unto the firſt of theſe, tho what he doth is ſuppoſed an act of Sovereign *unaccountable Wiſdom*, yet there are many holy ends of it, and conſequently reaſons for it. I ſhall mention one only. He doth it to *ſtir us up in an eminent manner unto a diligent ſearch and enquiry after him.* Woful ſloth and negligence are apt to prevail in us, in our Meditations on heavenly things. *Tho our hearts wake* (as the Spouſe ſpeaks, *Cant.* 5. 2.) in a valuation of Chriſt, his Love, and his Grace, *yet we ſleep*, as unto the due exerciſe of Faith and Love towards him. Who is it that can juſtifie himſelf herein? That can ſay, *My heart is pure, I am clean from this ſin*? Yea it is ſo far otherwiſe with many of us, that he is for ever to be admired in his patience, that on the account of our unkindneſs and woful negligence herein, he hath not only withdrawn himſelf at ſeaſons, but that he hath not utterly departed from us. Now he knows that thoſe with whom he hath been graciouſly preſent, who have had views of his Glory, altho they have not valued the mercy and priviledge of it, as they ought, yet can they not bear a ſenſe of his abſence, and his hiding himſelf from them. By this therefore will he awake them unto a diligent enquiry after him. Upon the diſcovery of his abſence and ſuch a diſtance of his Glory from them as their Faith cannot reach unto it, they become *like the Doves of the Valleys all of them mourning every one for his iniquity*, and do ſtir up themſelves to ſeek him early and with diligence, ſee *Hoſ.* 5. 5. So wherever the *Spouſe* intimates this *withdrawing of Chriſt from her*, ſhe immediately gives an account of her reſtleſs diligence and endeavours in her enquiries after him, until ſhe have found him, *Chap.* 3. 1, 2, 3, 4, 5. *Chap.* 5. 2, 3, 4, 5, 6, 7, 8. And in theſe enquiries there is ſuch

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an exerciſe of Faith and Love, tho it may be acting themſelves moſtly in ſighs and groans, as is acceptable and well pleaſing to him.

WE are like him in the Parable of the Prophet that ſpake unto *Ahab*, who having one committed unto him to keep, affirms that *whilſt he was buſie here and there, he was gone.* Chriſt commits himſelf unto us, and we ought carefully to keep his preſence; *I held him*, ſaith the Church, and *would not let him go*, Cant. 3. 4. But whilſt we are buſy here and there, while our Minds are over filled with other things, he withdraws himſelf, we cannot find him. But even this rebuke is a ſanctified ordinance for our recovery, and his Return unto us.

2. Our ſecond enquiry is, *How we may know when Chriſt doth ſo withdraw himſelf from us, that we do not, that we cannot behold his Glory.*

I SPEAK herein unto them alone who make the obſervation of the lively actings of Faith and Love in and towards Jeſus Chriſt their chiefeſt concern in all their Retirements, yea in their whole walk before God. Concerning theſe, our enquiry is, how they may know when Chriſt doth in any degree or meaſure *withdraw* from them ſo as that they cannot in a due manner behold his Glory?

AND the firſt diſcovery hereof is by the *conſequents* of ſuch withdrawings. And what are the *conſequents* of it, we can know no otherwiſe but by the effects of his preſence with us, and the manifeſtation of himſelf unto us, which as unto ſome degrees muſt neceſſarily ceaſe thereon.

NOW the firſt of theſe is the *Life, Vigor and effectual Acting of all Grace in us.* This is an inſeparable conſequent and effect of a view of his Glory. Whilſt we enjoy it, *we live*; *nevertheleſs not we, but Chriſt liveth in us*, exciting and acting all his Graces in us.

THE

THIS is that which the Apoſtle inſtructeth us in: while we *behold his Glory, as in a Glaſs, we are transformed into the ſame Image from Glory to Glory*, 2 Cor. 3.18. That is, whilſt by faith we contemplate on the Glory of Chriſt as revealed in the Goſpel, all Grace will thrive and flouriſh in us towards a perfect Conformity unto him. For whilſt we abide in this View and Contemplation, our Souls will be preſerved in holy Frames, and in a continual exerciſe of Love and Delight, with all other ſpiritual Affections towards him. It is impoſſible whilſt Chriſt is in the eye of our Faith as propoſed in the Goſpel, but that we ſhall labour to be like him and greatly love him. Neither is there any way for us to attain unto either of theſe which are the great concernments of our Souls, namely to be *like* unto Chriſt and to *love* him, but by a conſtant view of him and his Glory by faith which powerfully and effectually works them in us. All the *Doctrinal Knowledge* which we have of him is uſeleſs; all the view we have of his Glory is but Fancy, Imagination or Superſtition, which are not accompanied with this *transforming Power*. And that which is wrought by it, is the encreaſe and vigor of all Grace; for therein alone our Conformity unto him doth conſiſt. Growth in Grace, Holineſs and Obedience, is a *growing like unto Chriſt*, and nothing elſe is ſo.

I cannot refrain here from a neceſſary ſhort *Digreſſion*. This *transforming efficacy* from a ſpiritual View of Chriſt as propoſed in the Goſpel, being loſt as unto an expeperience of it in the Minds of Men carnal and ignorant of the myſtery of believing (as it is at preſent by many derided, tho it be the life of Religion) *Fancy* and *Superſtition* provided various ſupplies in the room of it. For they found out *Crucifixes* and *Images* with *Paintings* to repreſent him in his Sufferings and Glory. By theſe things, their carnal Affections being excited by their outward Senſes, they ſuppoſe themſelves to be affected with him,

and

and to be like unto him. Yea, ſome have proceeded ſo far, as either by *Arts Diabolical*, or by other means, to make an appearance of *wounds on their hands, and feet*, and *ſides*, therein pretending to be like him; yea, to be wholly transformed into his *Image*. But that which is produced by an Image, is but an Image, an imaginary Chriſt will effect nothing in the Minds of Men, but imaginary Grace.

THUS Religion was loſt and died. When Men could not obtain any *experience* in their Minds of the ſpiritual Myſteries of the Goſpel, nor be ſenſible of any ſpiritual Change or Advantage by them, they ſubſtituted ſome outward Duties and Obſervances in their ſtead; as I ſhall ſhew (God willing) elſewhere more at large. Theſe produced ſome kind of effects on their Minds and Affections, but quite of another nature than thoſe which are the real effects of true *Evangelical* Grace. This is openly evident in this ſubſtitution of *Images* inſtead of the repreſentation of Chriſt and his Glory made in the Goſpel.

HOWEVER there is a general Suppoſition granted on all hands; namely, that there muſt be a *View of Chriſt*, and *his Glory*, to cauſe us to love him, and thereby to make us conformable or like unto him. But here lies the difference; thoſe of the *Church of Rome* ſay that this muſt be done by the beholding of *Crucifixes* with other Images and Pictures of him; and that with our bodily eyes: We ſay it is, by our beholding his Glory by Faith, as revealed in the Goſpel, and no otherwiſe. And to confeſs the Truth, we have ſome, who as they reject the *uſe of Images*, ſo they deſpiſe that ſpiritual View of the Glory of Chriſt which we enquire after. Such Perſons on the firſt occaſion will fall on the other ſide; For any thing is better than nothing.

BUT

BUT as we have a ſure word of Propheſie to ſecure us from theſe abominations by an expreſs prohibition of ſuch Images unto all ends whatever; ſo unto our ſtability in the profeſſion of the Truth, and *experience* of the efficacy of this Spiritual View of Chriſt *transforming* our Souls into his own likeneſs, is abſolutely neceſſary. For if an *Idolater* ſhould plead, as they do all, that in the beholding of the *Image of Chriſt*, or of a *Crucifix*, eſpecially if they are ſedulous and conſtant therein, they find their Affections unto him greatly excited, increaſed, and inflamed (as they will be, *Iſa.* 57. 5.) and that hereon he endeavours to be like unto him, what ſhall we have to oppoſe thereunto? For it is certain that ſuch *Images* are apt to make impreſſions on the Minds of Men; partly from the readineſs of the ſenſes and imagination to give them admittance into their thoughts; and partly from their natural inclinations unto ſuperſtition, their averſation from things ſpiritual and inviſible, with an inclination unto things preſent and viſible. Hence among them who are ſatisfied that they ought not to be adored with any *Religious Veneration*, yet ſome are apt upon the ſight of them to entertain a *thoughtfull Reverence*, as they would do if they were to enter into a *Pagan Temple* full of Idols; and others are continually making approaches towards their uſe and veneration in *Paintings and Altars* and ſuch outward poſtures of Worſhip as are uſed in the Religious Service of them. But that they do ſenſibly affect the Minds of Men carnal and ſuperſtitious, cannot be denyed, and as they ſuppoſe, it is a love unto Chriſt himſelf. However, certain it is in general, and confeſſed on all hands, that the *beholding of Chriſt* is the moſt bleſſed means of exciting all our Graces, ſpiritualizing all our Affections, and transforming our Minds into his likeneſs. And if we have not another, and that a more excellent way of *beholding him*, than they have who behold him,

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as they ſuppoſe, in Images and Crucifixes, they would ſeem to have the advantage of us. For their Minds will really be affected with ſomewhat, ours with nothing at all. And by the pretence thereof, they inveagle the carnal affections of Men ignorant of the Power of the Goſpel, to become their *Proſelytes*. For having lived, it may be, a long time without any the leaſt experience of a ſenſible impreſſion on their Minds, or a transforming power from the Repreſentation of Chriſt in the Goſpel, upon their very firſt Religious, Devout, Application unto theſe Images, they find their Thoughts exerciſed, their Minds affected, and ſome preſent change made upon them.

BUT there was a difference between the *Perſon of David*, and an *Image with a bolſter of Goats Hair*, though the one were laid in the room and place of the other. And there is ſo between Chriſt and an Image, though the one be put into the place of the other. Neither do theſe things ſerve unto any other end, but to divert the Minds of Men from Faith and Love to Chriſt; giving them ſome ſuch ſatisfactions in the room of them, as that their carnal Affections do cleave unto their Idols. And indeed it doth belong unto the Wiſdom of Faith, or we ſtand in need of ſpiritual Light, to diſcern and judge between the working of natural Affections towards ſpiritual Objects, on undue motives, by undue means, with indirect ends; wherein all *Papal Devotion* conſiſts, and the ſpiritual Exerciſe of Grace in thoſe Affections duely fixed on ſpiritual Objects.

BUT as was ſaid, it is a real experience of the *Efficacy*, that there is in the ſpiritual *beholding of the Glory of Chriſt by Faith* as propoſed in the Goſpel, to ſtrengthen, encreaſe and excite all Grace unto its proper exerciſe, ſo changing and transforming the Soul gradually into his likeneſs, which muſt ſecure us againſt all thoſe Pretences; and ſo I return from this *Digreſſion*.

HEREBY we may underſtand whether the Lord Chriſt doth ſo *withdraw himſelf*, as that we do not, as that we cannot behold his glory by Faith in a due manner, which is the thing enquired after. For if we grow *weak in our Graces*, unſpiritual in our Frames, cold in our Affections, or negligent in the exerciſe of them by holy Meditation, it is evident that he is at a great diſtance from us, ſo as that we do not *behold his Glory* as we ought. If the weather grow cold, Herbs and Plants do whither, and the Froſt begins to bind up the earth, all men grant that the *Sun* is withdrawn, and makes not its wonted approach unto us. And if it be ſo with our Hearts, that they grow *cold*, *frozen*, *withering*, *lifeleſs* in and unto ſpiritual Duties, it is certain that the Lord Chriſt is in ſome ſence withdrawn, and that we do not behold his Glory. We retain *Notions* of Truth concerning his Perſon, Office and Grace; but faith is not in conſtant exerciſe, as to real views of him and his Glory. For there is nothing more certain in Chriſtian Experience than this is, that while we do really by Faith behold the Glory of Chriſt, as propoſed in the Goſpel, the Glory of his Perſon and Office as before deſcribed, and ſo abide in Holy Thoughts and Meditations thereof, eſpecially in our private Duties and Retirements, *all Grace* will live and thrive in us in ſome meaſure, eſpecially love unto his Perſon, and therein unto all that belongs unto him. Let us but put it to the trial, and we ſhall infallibly find the promiſed event.

DO any of us find *decays in Grace* prevailing in us; deadneſs, coldneſs, lukewarmneſs, a kind of Spiritual Stupidity and ſenſeleſs coming upon us? Do we find an unreadineſs unto the exerciſe of Grace in its proper ſeaſon, and the vigorous actings of it in Duties of Communion with God? And would we have our ſouls recovered from theſe dangerous diſeaſes? Let us aſſure our ſelves there is *no better* way for our healing and deliverance, yea

no

no other way but this alone, namely the *obtaining a freſh view of the Glory of Chriſt by faith, and a ſteady abiding therein.* Conſtant contemplation of Chriſt and his Glory putting forth its transforming power unto the revival of all Grace, is the only relief in this caſe, as ſhall further be ſhewed afterwards.

SOME will ſay, that this muſt be effected by *freſh ſupplies and renewed communications of the Holy Spirit.* Unleſs he fall as dew and ſhowers on our dry and barren hearts, unleſs he cauſeth our Graces to ſpring, thrive and bring forth fruit, unleſs he revive and increaſe faith, love and holineſs in our ſouls, our *backſlidings* will not be healed, nor our ſpiritual ſtate be recovered. Unto this end is he prayed for, and promiſed in the Scripture, ſee *Cant.* 4. 16. *Iſa.* 44. 3, 4. *Ezek.* 11. 19. *chap.* 36. 26. *Hoſ.* 14. 5, 6. And ſo it is. The immediate efficiency of the revival of our ſouls, is from and by the Holy Spirit. But the enquiry is, in *what way*, or by *what means*, we may obtain the ſupplies and communications of him unto this end? This the Apoſtle declares in the place inſiſted on; *We beholding the Glory of Chriſt in a Glaſs, are changed into the ſame image from glory to glory, even by the ſpirit of the Lord.* It is in the exerciſe of Faith on Chriſt in the way before deſcribed, that the Holy Spirit puts forth his renewing, transforming Power in and upon our ſouls. This therefore is that alone which will retrive Chriſtians from their preſent decays and deadneſs.

SOME *complain* greatly of their State and Condition; none ſo dead, ſo dull and ſtupid as they. They know not whether they have any ſpark of heavenly life left in them; ſome make weak and faint endeavours for a recovery, which are like the attempts of a man in a dream wherein he ſeems to uſe great endeavours without any ſucceſs. Some put themſelves unto multiplied duties. Howbeit the *Generallity of Profeſſors* ſeem to be in a pining

thriftleſs condition. And the reaſon of it is, becauſe they will not ſincerely and conſtantly make uſe of the only remedy and relief; like a man that will rather chuſe to pine away in his ſickneſs, with ſome uſeleſs, tranſient refreſhments, than apply himſelf unto a known and approved remedy, becauſe it may be the uſe of it is unſuited unto ſome of his preſent occaſions. Now this is to live in the exereiſe of Faith in Chriſt Jeſus: This himſelf aſſures us of, Joh. 15. 4, 5. *Abide in me, and I in you; As the branch cannot bear fruit of it ſelf except it abide in the vine, no more can ye except you abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the ſame bringeth forth much fruit; for without me ye can do nothing.*

THERE is a twofold *coming unto Chriſt* by believing. The firſt is that *we may have life*; that is, a ſpring and principle of ſpiritual life communicated unto us from him, *for he is our life*, Col. 3. 3. and *becauſe he liveth, we live alſo*, Joh. 14. 19. Yea, it is not ſo much *we that live, as he liveth in us*, Gal. 2. 19, 20. And unbelief is a *not coming unto him*, that we may have life, Joh. 5. 40. But ſecondly, there is alſo a coming unto him by believers in the actual exerciſe of Faith, that they may *have this life more abundantly*, Joh. 10. 10. That is, ſuch ſupplies of Grace as may keep their ſouls in a healthy, vigorous acting of all the powers of ſpiritual life. And as he reproacheth ſome that they would not *come unto him that they might* have *life*, ſo he may juſtly reprove us all, that we do not *ſo come unto him* in the actual exerciſe of Faith as that we might *have this life more abundantly.*

SECONDLY; When the Lord Chriſt is near us, and we do behold his Glory, he will frequently communicate *ſpiritual refreſhment* in peace, conſolation, and joy unto our ſouls. We ſhall not only hereby have our graces excited with reſpect unto him as their object, but be

be made ſenſible of his actings *towards us* in the communications of himſelf and his love unto us. When the Sun of Righteouſneſs ariſeth on any ſoul, or makes any near approach thereunto, it ſhall find *healing under his Wings*; his beams of Grace ſhall convey by his ſpirit, holy ſpiritual refreſhment thereunto. For he is preſent with us by his ſpirit, and theſe are his fruits and effects as he is the Comforter, ſuited unto his Office as he is promiſed unto us.

MANY love to walk in a very careleſs unwiſe profeſſion. So long as they can hold out in the performance of outward duties, they are very regardleſs of the greateſt Evangelical Priviledges; of thoſe things which are the marrow of divine Promiſes, all real endeavours of a vital communion with Chriſt. Such are ſpiritual peace, refreſhing conſolations, ineffable joys, and the bleſſed compoſure of aſſurance. Without ſome taſte and experience of theſe things, profeſſion is heartleſs, lifeleſs, uſeleſs; and Religion it ſelf a dead carcaſs without an animating ſoul. The peace which ſome enjoy, is a meer ſtupidity. They judge not theſe things to be real, which are the ſubſtance of Chriſts preſent reward; and a renunciation whereof would deprive the Church of its principal ſupportments and encouragements in all its ſufferings. It is a great evidence of the power of unbelief, when we can ſatisfie our ſelves without an experience in our own hearts of the great things in this kind of *Joy, Peace, Conſolation, Aſſurance*, that are promiſed in the Goſpel. For how can it be ſuppoſed that we do indeed believe the promiſes of things future, namely, of Heaven, Immortality and Glory, the faith whereof is the foundation of all Religion, when we do not believe the promiſes of the *preſent reward*, in theſe ſpiritual Priviledges. And how ſhall we be thought to believe them, when we do not endeavour after an ex-

perience of the things themſelves in our own ſouls, but are even contented without them? But herein men deceive themſelves. They would very deſirouſly have evangelical Joy, Peace and Aſſurance to countenance them in their evil frames, and careleſs walking. And ſome have attempted to reconcile theſe things unto the ruin of their ſouls. But it will not be. Without the diligent exerciſe of the Grace of Obedience, we ſhall never enjoy the Grace of Conſolation. But we muſt ſpeak ſomewhat of theſe things afterwards.

IT is peculiarly, in the *view of the Glory of Chriſt*, in in his approaches unto us, and abiding with us, that we are made Partakers of Evangelical Peace, Conſolation, Joy and Aſſurance. Theſe are a part of the Royal Train of his Graces, of the Reward wherewith he is accompanied; *His reward is with him.* Wherever he is graciouſly preſent with any, theſe things are never wanting in a due meaſure and degree, unleſs it be by their own fault, or for their trial. In theſe things doth he give the Church of his loves, Cant. 7. 12. For *if any man* (ſaith he) *loveth me, I will love him, and manifeſt my ſelf unto him*, Joh. 14. 21. *Yea, I and the Father will come unto him and make our abode with him*, *v.* 23. and that ſo as to *ſup with him*, Rev. 3. 20. which on his part, can be only by the Communication of thoſe ſpiritual refreſhments. The only enquiry is by what *way* and *means* we do receive them? Now I ſay this is in and by our *beholding of the Glory of Chriſt by Faith*, 1 Pet. 1. 9, 10. Let that Glory be rightly ſtated as before laid down; the Glory of his Perſon, his Office, his Condeſcention, Exaltation, Love and Grace; let Faith be fixed in a view and contemplation of it, mix it ſelf with it as repreſented in the Glaſs of the Goſpel, meditate upon it, embrace it, and virtue will proceed from Chriſt, communicating ſpiritual, ſupernatural refreſhment

freſhment and joy unto our ſouls. Yea, in ordinary caſes it is impoſſible that believers ſhould have a *real proſpect of this Glory* at any time, but that it will in ſome meaſure affect their hearts with a ſenſe of his love, which is the ſpring of all conſolation in them. In the exerciſe of Faith on the diſcoveries of the Glory of Chriſt made unto us in the Goſpel, no man ſhall ever totally want ſuch intimations of his Love, yea, ſuch effuſions of it in his heart, as ſhall be a living ſpring of thoſe ſpiritual refreſhments, *Joh.* 4. 14. *Rom.* 5. 5. When therefore we loſe theſe things as unto a ſenſe of them in our ſouls, it is evident that the Lord Chriſt is withdrawn, and that we do not behold his Glory.

BUT I cannot here avoid another ſhort digreſſion. There are thoſe by whom all theſe things are derided as diſtempered fancies and imaginations. Yea, ſuch things have been ſpoken and written of them, as contain a virtual renunciation of the Goſpel, the powers of the World to come and the whole work of the Holy Ghoſt as the comforter of the Church. And hereby all real entercourſe between the *Perſon of Chriſt*, and the ſouls of them that do believe, is utterly overthrown; reducing all Religion to an outward ſhew and a pageantry, fitter for a ſtage, than that Temple of God which is in the minds of men. According unto the ſentiments of theſe *prophane ſcoffers*, there is no ſuch thing as the *ſhedding abroad of the love of God in our hearts by the Holy Ghoſt*; nor as the *witneſſing of the ſpirit of God with our ſpirits, that we are the Children of God*; from which theſe ſpiritual joys and refreſhments are inſeparable, as their neceſſary effects. No ſuch thing, as the *lifting up of the Light of Gods countenance upon us, which will put gladneſs into our hearts*; that gladneſs which comprizeth all the things mentioned; No ſuch thing as *rejoycing upon Believing with joy unſpeakable and full of Glory*; no ſuch thing as *Chriſts ſhewing and manifeſting himſelf unto*

us, ſupping with us, and *giving us of his loves*; that the divine promiſes of a *feaſt of fat things, and Wine well refined* in Goſpel-Mercies, are empty and inſignificant words; that all thoſe raviſhing joys and exultations of ſpirit that multitudes of faithful *Martyrs* of old, and in later ages have enjoyed by a view of the Glory of God in Chriſt and a ſenſe of his love, whereunto they gave teſtimony unto their laſt moments in the midſt of their torments, were but fancies and Imaginations. But it is the height of impudence in theſe profane ſcoffers, that they proclaim their own Ignorance of thoſe things which are the real powers of our Religion.

OTHERS there are, who will not *deny the truth* of theſe things. They dare not riſe up in contradiction unto thoſe expreſs Teſtimonies of the Scripture, wherewith they are confirmed. And they do ſuppoſe that ſome are partakers of them, at leaſt they were ſo *formerly*; but as for their parts, they have no experience of them, nor do judge it their duty to endeavour after it. They can make a ſhift to live on hopes of Heaven and future Glory: As unto what is preſent they deſire no more, but to be found in the performance of ſome duties in anſwer unto their convictions, which gives them that ſorry peace which they do enjoy. So do many countenance themſelves in their ſpiritual ſloth and unbelief, keeping themſelves at liberty to ſeek for refreſhment and ſatisfaction in other things, whilſt thoſe of the Goſpel are deſpiſed. And theſe things are inconſiſtent. While men look for their *chief refreſhment* and ſatisfaction in temporal things, it is impoſſible they ſhould ſeek after thoſe that are ſpiritual in a due manner. And it muſt be confeſſed, that when we have a due regard unto ſpiritual, evangelical Conſolations and Joys, it will abate and take off our affections unto, and ſatisfaction in preſent enjoyments, *Phil.* 3 8, 9.

BUT there is no more ſacred truth than this; That where Chriſt is preſent with Believers, where he is not withdrawn for a ſeaſon from them, where they live in the view of his Glory by faith as it is propoſed unto them in the Goſpel, he will give unto them at his own ſeaſons ſuch intimations of his love, ſuch ſupplies of his ſpirit, ſuch holy joys and rejoycings, ſuch repoſe of ſoul in aſſurance, as ſhall refreſh their ſouls, fill them with joy, ſatisfie them with ſpiritual delight, and quicken them unto all acts of holy Communion with himſelf.

LET no ſuch *diſhonour* be reflected on the Goſpel, that whereas the faith of it, and obedience unto it, are uſually accompanied with outward Troubles, Afflictions, Perſecution and Reproaches, as we are foretold they ſhould be; that it doth not by its inward conſolations and divine refreſhments, outballance all thoſe evils which we may undergo upon the account of it. So to ſuppoſe, is expreſly contrary to the promiſe of Chriſt himſelf who hath aſſured that even *νῦν ἐν τῷ καιρῷ τέλῳ even now in this life*, in this world, diſtinct from eternal life; in the world to come, *we ſhall receive an hundred-fold recompence* for all that we can loſe or ſuffer for his his ſake, Mat. 10. 30. as alſo unto the experience of them who in all ages have *taken joyfully the ſpoiling of their goods, as knowing in themſelves* (by the experience which they have of its firſt fruits) *that they have in heaven a better and more abiding ſubſtance*, Heb. 10. 29, 30. If we come ſhort in a participation of theſe things, if we are ſtrangers unto them, the blame is to be laid on our ſelves alone, as it ſhall be immediately declared.

NOW the deſign of the Lord Chriſt in thus *withdrawing* himſelf from us, and *hiding his glory* from our view, being the exerciſe of our Graces, and to ſtir us up unto diligence in our enquiries after him, here lieth our guidance and direction in this caſe. Do we find our ſelves

lifeleſs

lifeleſs in the ſpiritual duties of Religion? Are we ſtrangers unto the heavenly viſits of conſolation and joys, thoſe *viſitations of God* whereby he preſerves our ſouls? Do we ſeldom enjoy a ſenſe of the *ſhedding abroad of his love in our hearts by the holy Ghoſt*? We have no way of Recovery but this alone. To this *ſtrong Tower* muſt we turn our ſelves as *Priſoners of hope*; unto Chriſt muſt we look that we may be ſaved. It is a ſteady view or contemplation of his Glory by faith alone, that will bring in all theſe things in a lively experience in our hearts and ſouls.

AGAIN; In the *ſecond place*, it is from *our ſelves* principally, if we loſe the views of the Glory of Chriſt, and the exerciſe of faith be obſtructed therein. All our ſpiritual diſadvantages do ariſe from our ſelves. It is the remainder of luſts and corruptions in us, either indulged by ſloth and negligence, or excited and inflamed by Satans Temptations, that do obſtruct us in this duty. Whilſt they are in any diſorder or diſturbance, it is in vain for us to expect any clear view of this Glory.

THAT view of the Glory of Chriſt, whereof we treat, conſiſts in two things; namely, its *eſpecial Nature*, and its neceſſary *Adjunct* or effect. The firſt is, a *ſpiritual perception or underſtanding of it as revealed in the Scriptures*. For the revelation of the Glory of his Perſon, Office and Grace, is the Principal Subject of them, and the principal Object of our Faith. And the other conſiſts in *multiplied thoughts about him*, with actings of Faith in Love, Truſt, Delight, and longing after the the full enjoyment of him, 1 Pet. 1. 8. If we ſatisfie our ſelves in meer notions and ſpeculations about the Glory of Chriſt as doctrinally revealed unto us, we ſhall find no transforming power or efficacy communicated unto us thereby. But when under the conduct of that ſpiritual Light our affections do cleave unto him with full purpoſe of heart,

our

our minds are filled with thoughts of him, and delight in him, and faith is kept up unto its conſtant exerciſe in Truſt and Affiance on him, virtue will proceed from him to purifie our hearts, increaſe our holineſs, ſtrengthen our Graces, and to *fill us* ſometimes *with joy unſpeakable and full of Glory*. This is the juſt temperature of a ſtate of ſpiritual health; namely, when our *Light* of the knowledge of the Glory of God in Chriſt, doth anſwer the *means* of it which we enjoy; and when our *Affections* unto Chriſt do hold proportion unto that light; and this according unto the various degrees of it; for ſome have more, and ſome have leſs. Where *Light* leaves the *Affections* behind, it ends in Formality or Atheiſm: And where *Affections* outrun *Light* they ſink in the Bog of Superſtition, doting on Images and Pictures or the like. But where things go not into theſe exceſſes, it is better that our affections exceed our light on the defect of our underſtandings, than that our light exceed our affections from the corruption of our wills. In both theſe is the exerciſe of faith frequently interrupted and obſtructed by the remainder of corruption in us, eſpecially if not kept conſtantly under the *diſcipline of Mortification*, but ſome way indulged unto. For,

1. THE *ſteam of their diſorder* will cloud and darken the underſtanding, that it ſhall not be able clearly to diſcern any ſpiritual object, leaſt of all the greateſt of them. There is nothing more acknowledged even in things natural and moral than that the diſorder of the paſſions and affections will blind, darken, and deceive the mind in its Operations. And it is much more ſo in things *ſpiritual*, wherein that Diſorder is an immediate Rebellion againſt its proper conducting Light; that is, againſt the Light and Rule of Grace.

THERE

THERE are three ſorts of them unto whom the Goſpel is preached, in whom there are various Obſtructions of this view.

1. THERE is in obſtinate unbelievers a darkneſs that is an effect of the power of Satan on their minds, in blinding of them, which makes it impoſſible for them to behold any thing of the Glory of Chriſt. So the Apoſtle declares it, *If our Goſpel be hid, it is hid unto them that are loſt, in whom the God of this World hath blinded the minds of them that believe not, leſt the light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them*, 2 Cor. 4. 3, 4. Of theſe we do not ſpeak.

2. THERE is in all men, a *corrupt, natural darkneſs*; or ſuch a depravation of their minds by nature, as that they cannot diſcern this Glory of Chriſt in a due manner. Hence *the Light ſhineth in darkneſs and the darkneſs comprehendeth it not*, John. 1.5. For the *natural man receiveth not the things of the ſpirit of God, for they are fooliſhneſs unto him, neither can he know them, becauſe they are ſpiritually diſcerned*, 1 Cor. 2. 14. Hence it is that although Chriſt be preached among us continually, yet there are very few who diſcern any Glory or Beauty in him, for which *he ſhould be deſired*, as the Prophet complains, *Iſa.* 53. 1, 2. But I ſpeak not of this *natural darkneſs* in general. But even theſe perſons have their minds filled with prejudices againſt the Goſpel and darkned as unto the Glory of Chriſt according as corrupt luſts and affections are prevalent in them, ſee Joh. 1. 44. *chap.* 12. 43. Hence is the difference that is among the common hearers of the word. For although no man can do any thing of himſelf for the receiving of Chriſt, and the beholding of his Glory, without the eſpecial aid of the Grace of God, Mat. 11. 24. John. 6. 44, 45; Yet ſome may make more oppoſition unto believing, and lay more hindrances in their own way, than others; which is done by their luſts and corruptions.

3. THERE

3. THERE are thoſe in whom both theſe evils are cured by faith, wherein the eyes of our *underſtandings are enlightened* to perceive and diſcern ſpiritual things, *Epheſ.* 1. 16, 17, 18. But this cure is wrought in this life but in part, 1 *Cor.* 13. 12. And in this cure by a ſupply of a principle of ſaving light unto our minds, there are many degrees. For ſome have a clearer light than others, and thereby a more clear diſcerning of the Myſtery of the Wiſdom of God, and of the Glory of Chriſt therein. But whatever be our attainments herein, that which obſtructs this light, that hinders it from ſhining in a due manner, *that* obſtructs and hinders faith in its view of the Glory of Chriſt. And this is done by the *remainders of corrupted nature* in us, when they act in any prevalent degree. For they darken the mind and weaken it in its ſpiritual Operations. That is, where any corrupt and inordinate affections, as love of the world, cares about it, inclinations unto ſenſuality, or the like ſpiritual diſorders do prevail, faith is weakened in its ſpiritual acts, eſpecially in diſcerning and beholding the Glory of Chriſt. For the mind is rendred *unſteady* in its enquiries after it, being continually diſtracted and diverted with vain thoughts and Imaginations.

PERSONS under the Power of ſuch Diſtempers may have the ſame *doctrinal knowledge* of the Perſon of Chriſt his Office and his grace with other men, and the ſame evidence of its Truth fixed on their minds; but when they endeavour a real *intuition* into the things themſelves, all things are *dark* and confuſed unto them from the uncertainty and inſtability of their own minds.

THIS is the ſum of what I do deſign. We have by Faith a View of the Glory of Chriſt. This View is weak and unſteady from the Nature of Faith it ſelf, and the way of its propoſal unto us as in a *Glaſs*, in compariſon of what by *Sight* we ſhall attain unto. But moreover,

over, where corrupt Luſts or inordinate Affections are indulged unto, where they are not continually *mortified*, where any one ſin hath a perplexing prevalency in the Mind, Faith will be ſo far weakened thereby, as that it can neither ſee nor meditate upon this Glory of Chriſt in a due manner. This is the Reaſon why the moſt are ſo weak and unſtable in the performance of this Duty, yea are almoſt utterly unacquainted with it. The Light of Faith in the Minds of Men being impaired, clouded, darkned by the prevalency of unmortified Luſts, it cannot make ſuch diſcoveries of this Glory, as otherwiſe it would do. And this makes the preaching of Chriſt unto many ſo unprofitable as it is.

SECONDLY; In the View of the Glory of Chriſt which we have by Faith, it will fill the Mind with *Thoughts and Meditations* about him, whereon the affections will cleave unto him with delight. This, as was ſaid, is inſeparable from a ſpiritual View of his Glory in its due exerciſe. Every one that hath it, muſt and will have many *Thoughts* concerning, and great affections to him. See the deſcription of theſe things, *Phil.* 3. 8, 10. It is not poſſible, I ſay, that we ſhould behold the Glory of his Perſon, Office and Grace, with a due conviction of our concernment and intereſt therein, but that our Minds will be greatly affected with it, and be filled with contemplations about it. Where it is not ſo with any, it is to be feared that they *have not heard his voice at any time, nor ſeen his ſhape*, whatever they profeſs. A ſpiritual ſight of Chriſt will aſſuredly produce love unto him, and if any Man love him not, he never ſaw him, he knows him not at all. And that is no love, which doth not beget in us many *thoughts* of the object beloved. He therefore who is partaker of this Grace, will think much of what Chriſt is in himſelf, of what he hath done for us, of his love and condeſcention, of the manifeſtation

of

of all the glorious excellencies of the Divine Nature in him, exerted in a way of infinite Wiſdom and Goodneſs for the Salvation of the Church. Thoughts and Meditations of theſe things will abound in us, if we are not wanting unto the due exerciſe of Faith: and intenſe inflamed Affections unto him, will enſue thereon, at leaſt they will be active unto our own refreſhing experience. And where theſe things are not in reality (though in ſome they may be only in a mean and low degree) Men do but deceive their own Souls in hopes of any benefit by Chriſt or the Goſpel.

THIS therefore is the preſent caſe. Where there are prevailing ſinful Diſtempers or inordinate Affections in the Mind, ſuch as thoſe before mentioned, as Self-love, love of the World, cares and fears about it, with an exceſſive valuation of relations and enjoyments; they will ſo far cumber and perplex it with a multitude of thoughts about their own Objects, as ſhall leave no place for ſedate Meditations on Chriſt and his Glory. And where the thoughts are engaged, the Affections which partly excite them, and partly are led by them, will be fixed alſo, *Col.* 3. 1, 2.

THIS is that which in the moſt, greatly promoteth that *imperfection*, which is in our View of the Glory of Chriſt, by Faith in this Life. According to the proportion and degree of the prevalency of Affections, corrupt, earthly, ſelfiſh or ſenſual, filling the Heads and Hearts of Men with a multitude of thoughts about what they are fixed on, or inclined unto; ſo is Faith obſtructed and weakened in this Work and Duty.

WHEREFORE, whereas there is a remainder of theſe Luſts, as to the Seeds of them in us all, tho more mortified in ſome than in others; yet having the ſame effects in the minds of all, according to the Degree of their remainder; thence it is as from an Efficacious cauſe of it, that

that our View of the Glory of Chriſt by Faith, is in many ſo weak, imperfect and unſteady.

THIRDLY, We have interruption given unto the work of Faith herein, by the *Temptations of Satan.* His original great deſign, wherever the Goſpel is preached, is to *blind the Eyes of Men, that the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould not ſhine into them, or irradiate* their Minds, 2 *Cor.* 4. 4. And herein he prevails unto aſtoniſhment. Let the Light of the Goſpel in the preaching of the Word be never ſo glorious; yet by various means and artifices, he blinds the Minds of the moſt, that they ſhall not behold any thing of the Glory of Chriſt therein. By this means he continues his rule in the Children of Diſobedience. With reſpect unto the Elect, God overpowers him herein. He *ſhines into their Hearts to give them the Knowledge of his Glory in the face of Chriſt Jeſus*, verſ. 6. Yet will not Satan ſo give over. He will endeavour by all ways and means to trouble, diſcompoſe, and *darken* the mind even of them that believe, ſo as that they ſhall not be able to retain clear and diſtinct Views of this Glory. And this he doth two ways.

1. WITH ſome he imploys all his Engines, uſeth all his Methods of Serpentine Subtilty, and caſts in his fiery Darts, ſo to diſquiet, diſcompoſe and deject them, as that they can retain no comfortable Views of Chriſt or his Glory. Hence ariſe fears, doubts, diſputes, uncertainties, with various Diſconſolations. Hereon they cannot apprehend the Love of Chriſt, nor be ſenſible of any Intereſt they have therein, or any refreſhing perſwaſions that they are accepted with him. If ſuch things ſometimes ſhine and beam into their Minds, yet they quickly vaniſh and diſappear. Fears that they are rejected and caſt off by him, that he will not receive them here nor hereafter, do come in their place; hence are they filled with Anxieties and Deſpondencies, under which it is impoſſible

poſſible they ſhould have any clear View of his Glory.

I KNOW that *Ignorance*, *Atheiſm* and *Obſtinate Security* in ſenſual Sins, do combine to deſpiſe all theſe things. But it is no new thing in the World, that Men outwardly profeſſing Chriſtian Religion, when they find gain in that Godlineſs, ſhould ſpeak evil of the things which they know not, and corrupt themſelves in what they know naturally, as bruit Beaſts.

2. WITH others he deals after another manner. By various means he ſeduceth them into a *careleſs Security* wherein they promiſe Peace unto themſelves without any diligent ſearch into theſe things. Hereon they live in a general preſumption that they ſhall be ſaved by Chriſt, although they know not how. This makes the Apoſtle ſo earneſt in preſſing the Duty of ſelf-examination on all Chriſtians, 2 Cor. 13. 5. *Examine your ſelves whether you be in the Faith: prove your own ſelves: know you not your own ſelves that Chriſt is in you, except you be reprobates?* The Rule of Self-judging preſcribed by him, is *whether Chriſt be in us or no*; and in us he cannot be, unleſs he be received by that Faith wherewith we behold his Glory. For by Faith we receive him, and by Faith he dwelleth in our hearts. *Joh.* 1. 12. *Eph.* 3. 17.

THIS is the principal way of his prevailing in the World. Multitudes by his Seduction live in great *ſecurity* under the utmoſt neglect of theſe things. Security is granted to be an Evil deſtructive of the Souls of Men; but then it is ſuppoſed to conſiſt only in Impenitency for great and open Sins; but to be neglective of endeavouring an experience of the Power and Grace of the Goſpel in our own Souls, under a Profeſſion of Religion, is no leſs deſtructive and pernicious, than impenitency in any courſe of ſin.

THESE and the like Obſtructions unto Faith in its Operations being added unto its own imperfections, are another cauſe whence our View of the Glory of Chriſt in

this World is *weak* and *unſteady*; ſo that for the moſt part it doth but tranſiently affect our Minds, and not ſo fully transform them into his likeneſs, as otherwiſe it would.

IT is now time to conſider, that ſight which we ſhall have of the Glory of Chriſt in Heaven, in compariſon of that which we have here below. Now this is *equal*, *ſtable*, *always the ſame without interruption or diverſion.* And this is evident, both in the cauſes or means of it, as alſo in our perfect Deliverance from every thing that might be an hindrance in it, or an obſtruction unto it.

1. WE may conſider the *ſtate of our minds* in Glory. The faculties of our Souls ſhall then be made perfect, Heb. 12. *The Spirits of juſt Men made perfect.* (1.) Freed from all the clogs of the fleſh, and all its influence upon them, and reſtraint of their Powers in their Operations. (2.) Perfectly purified from all Principles of inſtability and variety; of all Inclinations unto things Senſual and Carnal, and all Contrivances of Self-preſervation or Advancement, being wholly transformed into the Image of God, in ſpirituality and holineſs. And to take in the ſtate of our *Bodies* after the Reſurrection; even they alſo in all their Powers and Senſes, ſhall be made entirely ſubſervient unto the moſt ſpiritual actings of our Minds in their higheſt Elevation by the Light of Glory. Hereby ſhall we be enabled and fitted eternally to abide in the Contemplation of the Glory of Chriſt, with joy and ſatisfaction. The underſtanding ſhall be always perfected with the Viſion of God, and the Affections cleave inſeparably to him; which is Bleſſedneſs.

THE very *eſſential faculties* of our Souls in that way and manner of working, which by their Union with our Bodies they are confined unto, are not able to comprehend and abide conſtantly in the Contemplation of this Glory. So that, though our ſight of it here be dim and imperfect, and the propoſal of it obſcure; yet from the weakneſs of our minds, we are forced ſometimes to turn

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aſide from what we do diſcern, as we do our bodily eyes from the beams of the Sun, when it ſhines in its brightneſs. But in this perfect State they are able to behold and delight in this Glory conſtantly, with eternal ſatisfaction.

BUT as for me (ſaith David) *I will behold thy face in Righteouſneſs; I ſhall be ſatisfied when I awake, with thy likeneſs*, Pſal. 17. 15. It is Chriſt alone, who is the *Likeneſs* and *Image* of God. When we *awake* in the *other World*, with our Minds purified and rectified, the beholding of him ſhall be always ſatisfying unto us. There will be then no Satiety, no Wearineſs, no Indiſpoſitions; but the Mind being made perfect in all its faculties, powers and operations, with reſpect unto its utmoſt end, which is the enjoyment of God, is ſatisfied in the beholding of him for evermore. And where there is perfect ſatisfaction without Satiety, there is bleſſedneſs for ever. So the Holy Spirit affirms of the *four living Creatures* in the Revelation; *They reſt not day nor night, ſaying, holy, holy, holy Lord God Almighty*, Chap. 4. 8. They are continually exerciſed in the Admiration and Praiſes of God in Chriſt, without wearineſs or interruption. Herein ſhall we be made *like unto Angels.*

2. AS our Minds in their *eſſential powers* and Faculties ſhall be enabled to comprehend and acquieſce in this Glory of Chriſt, ſo the *means* or *inſtrument* of the beholding of it, is much more excellent than *Faith*, and in its kind abſolutely perfect, as hath in part been before declared. This is *viſion* or *ſight*. Here we walk by *Faith*, there by *Sight*. And this *Sight* is not an *external aid*, like a Glaſs helping the weakneſs of the *viſive faculty* to ſee things afar off; but it is an *internal power*, or an act of the internal power of our Minds, wherewith they are endowed in a glorified ſtate. Hereby we ſhall be able to *ſee him face to face, to ſee him as he is*, in a direct comprehenſion of his Glory; for this ſight or viſive power ſhall be given us for this very end, namely, to enable us ſo to

do. Hereunto the whole Glory of Chriſt is clear, perſpicuous and evident, which will give us eternal Acquieſcency therein. Hence ſhall our ſight of the Glory of Chriſt be *invariable*, and always the ſame.

2. THE Lord Chriſt will never in any *one inſtance*, on *any occaſion*, ſo much as one moment *withdraw himſelf* from us, or Eclipſe the propoſal and manifeſtation of himſelf unto our ſight. This he doth ſometimes in this life, and it is needful for us that ſo he ſhould do. *We ſhall be ever with the Lord*, 1 *Theſ.* 4. 17. without end, without interruption. This is the Center of good and evil, as to the future different ſtates of Men. *They ſhall be for ever.* Eternity makes them abſolutely good on the one hand, and abſolutely evil on the other. To be in *Hell* under the wrath of God, is in it ſelf the greateſt penal Evil: But to be there *for ever*, without the Intermiſſion of Miſery, or Determination of Time, is that which renders it the greateſt evil unto them who ſhall be in that condition. So is *Eternity* the Life of future Bleſſedneſs. We ſhall be *ever with the Lord*, without Limitation of Time, without Interruption of Enjoyment.

THERE are no viciſſitudes in the heavenly ſtate. The New *Hieruſalem* hath no Temple in it, *for the Lord God Almighty, and the Lamb are the Temple thereof*, Revel. 21. 24. There is no need of inſtituted means of Worſhip, nor of Ordinances of Divine Service. For we ſhall need neither encreaſe of Grace, nor Excitations unto its exerciſe. The conſtant, immediate, uninterrupted enjoyment of God and the Lamb, ſupplieth all. And it hath *no need of the Sun, nor of the Moon to ſhine in it; for the Glory of God doth enlighten it, and the Lamb is the Light thereof.* The Light of the Sun is excellent; howbeit, it hath its Seaſons, after it hath ſhone in its brighteſt Luſtre, it gives place to the night and darkneſs. So is the Light of the *Moon* of great uſe in the Night; but it hath its Seaſons alſo. Such is the Light we have of the Glory of God

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and the Lamb in this World. Sometimes it is as the Light of the *Sun*, which under the Goſpel is *ſeven fold*, as the *Light of Seven Days* in one, in compariſon of the Law, *Iſa.* 30. 26. Sometimes as the Light of the *Moon*, which giveth relief in the Night of Temptations and Trials. But it is not conſtant; we are under a viciſſitude of Light and Darkneſs, Views of Chriſt, and a loſs of him. But in Heaven the perpetual preſence of Chriſt with his Saints, makes it always *one Noon* of Light and Glory.

3. THIS *Viſion* is not in the leaſt liable unto any weaknings from *internal defects*, nor any *aſſaults from Temptations*, as is the *ſight* of Faith in this Life. No Doubts or Fears, no diſturbing Darts or Injections ſhall there have any place. There ſhall no Habit, no Quality, no Inclination or Diſpoſition remain in our Souls, but what ſhall eternally lead us unto the Contemplation of the Glory of Chriſt, with delight and complacency. Nor will there be any defect in the gracious Powers of our Souls, as unto a perpetual exerciſe of them; and as unto all other *oppoſing Enemies*, we ſhall be in a perpetual triumph over them, 1 *Cor.* 15. 55, 56, 57. The mouth of iniquity ſhall be ſtopped for ever, and the voice of the ſelf avenger ſhall be heard no more.

WHEREFORE the *Viſion* which we ſhall have in Heaven of the Glory of Chriſt, is *Serene*; always the ſame, always new and indeficient, wherein nothing can diſturb the Mind in the moſt perfect Operations of a bleſſed Life. And when all the faculties of the Soul can without any internal weakneſs or external hindrances exerciſe their moſt perfect operations on the moſt perfect Object; therein lies all the *bleſſedneſs* which our nature is capable of.

WHEREFORE, whenever in this life we attain any comfortable refreſhing View of the Glory of Chriſt, by the exerciſe of Faith on the Revelation of it, with a ſenſe of our intereſt therein, we cannot but long after, and

deſire to come unto this more perfect abiding, invariable Aſpect of it.

CHAP. XIV.

Other Differences between our Beholding the Glory of Chriſt by Faith in this World, and by Sight in Heaven.

AMONG the many other *Differences* which might be inſiſted on (altho the greateſt of them are unto us at preſent abſolutely incomprehenſible, and ſo not to be enquired into) I ſhall name two only, and ſo put a cloſe to this Diſcourſe.

1. IN the View which we have here of the Glory of Chriſt by Faith, we gather things as it were *one by one, in ſeveral parts and parcels* out of the Scripture, and comparing them together in our Minds, they become the Object of our preſent Sight, which is our ſpiritual comprehenſion of the things themſelves. We have no propoſal of the Glory of Chriſt unto us by Viſion or illuſtrious appearance of his Perſon, as *Iſaiah* had of old, *Chap.* 6. 1, 2, 3, 4. or as *John* had in the Revelation, *Chap.* 1. *verſ.* 13, 14, 15, 16. We need it not, it would be of no advantage unto us. For as unto the aſſurance of our Faith, we have a *word of propheſie* more uſeful unto us, than a *Voice from Heaven*, 2 *Pet.* 1. 17, 18, 19. And of thoſe who received ſuch Viſions, tho of eminent uſe unto the Church; yet as unto themſelves, one of them cryed out, *Wo is me, I am undone*; and the other *fell as dead at his feet.* We are not able in this life to bear ſuch glorious Repreſentations of him, unto our Edification.

AND

AND as we have no ſuch external propoſals of his Glory unto us in *Viſions*, ſo neither have we any *New Revelations* of him, by *immediate inſpiration*. We can ſee nothing of it, know nothing of it, but what is propoſed unto us in the Scripture, and that as it is propoſed. Nor doth the Scripture it ſelf in any one place, make an entire propoſal of the Glory of Chriſt, with all that belongs unto it; nor is it capable of ſo doing; nor can there be any ſuch Repreſentation of it, unto our capacity on this ſide Heaven. If all the Light of the Heavenly *Luminaries* had been contracted into one, it would have been deſtructive, not uſeful to our ſight; But being by Divine Wiſdom diſtributed into *Sun*, *Moon* and *Stars*, each giving out his own Proportion, it is ſuited to declare the Glory of God, and to enlighten the World: So if the whole Revelation of the Glory of Chriſt, and all that belongs unto it, had been committed into one *ſeries and contexture of Words*, it would have overwhelmed our Minds, rather than enlightned us. Wherefore God hath diſtributed the Light of it through the whole *Firmament* of the Books of the Old and *New Teſtament*, whence it communicates it ſelf, by various parts and degrees unto the proper uſe of the Church. In one place we have a deſcription of his *Perſon*, and the Glory of it; ſometimes in words plain and proper, and ſometimes in great variety of *Allegories*, conveying an heavenly Senſe of things unto the Minds of them that do believe; In others of his *Love* and *Condeſcention* in his Office, and his Glory therein. His *Humiliation*, *Exaltation* and *Power*, are in like manner in ſundry places repreſented unto us. And as *one Star differeth from another in Glory*; ſo it was one way, whereby God repreſented the Glory of Chriſt, in Types and Shadows under the *Old Teſtament*, and another wherein it is declared in the *New*. Illuſtrious Teſtimonies upon all theſe things are planted up and down in the Scripture, which we may collect as choice flowers in the Paradiſe of God, for the Object of our Faith and Sight thereby.

SO the *Spouſe* in the *Canticles* conſidered every part of the Perſon and Grace of Chriſt diſtinctly by it ſelf, and from them all, concludes that *he is altogether lovely*, *Chap.* 5. 10, 11, 12, 13, 14, 15, 16. So ought we to do in our ſtudy of the Scripture, to find out the Revelation of the Glory of Chriſt, which is made therein, as did the Prophets of old, as unto what they themſelves received by immediate Inſpiration. *They ſearched diligently what the ſpirit of Chriſt which was in them did ſignifie, when it teſtified-before hand the ſufferings of Chriſt, and the glory which ſhould enſue*, 1 Pet. 1. 11, 12. But this ſeeing of Chriſt by parts in the Revelation of him, is one cauſe why we ſee him here but in part.

SOME ſuppoſe that by *Chopping* and *Painting*, and *Gilding*, they can make an Image of Chriſt that ſhall perfectly repreſent him to their Sences and carnal Affections from head to foot. But they *feed on aſhes*, and have *a lie in their right hand*, Jeſus *Chriſt is evidently crucified before our eyes in the Scripture*, Gal. 3. 1. So alſo is he evidently exalted, and glorified therein. And it is the Wiſdom of Faith to gather into one, thoſe *parcelled Deſcriptions* that are given of him, that they may be the Object of its View and Contemplation.

IN the Viſion which we ſhall have *above*, the whole Glory of Chriſt will be at *once* and *always* repreſented unto us; and we ſhall be enabled in one act of the Light of Glory to comprehend it. Here indeed we are at a loſs; our minds and underſtandings fail us in their Contemplations. It will not yet enter into our hearts to conceive what is the beauty, what is the Glory of this compleat Repreſentation of Chriſt unto us. To have at *once* all the Glory of what he is, what he was in his outward State and Condition, what he did and ſuffered, what he is Exalted unto, his Love and Condeſcention, his Myſtical Union with the Church, and the Communication of himſelf unto it, with the *Recapitulation* of all things in Him;

and

and the Glory of God, even the Father, in his Wiſdom, Righteouſneſs, Grace, Love, Goodneſs, Power, ſhining forth eternally in him, in what he is, hath done, and doth, all preſented unto us in *one view*, all comprehended by us at once, is that which at preſent we cannot conceive. We can long for it, pant after it, and have ſome foretaſts of it; namely of that State and Seaſon, wherein our whole Souls in all their powers and faculties, ſhall conſtantly, inſeparably, eternally cleave by Love unto whole Chriſt in the ſight of the Glory of his Perſon and Grace, until they are watered, diſſolved and inebriated in the Waters of Life, and the Rivers of Pleaſure that are above for evermore. So muſt we ſpeak of the things which we admire, which we adore, which we love, which we long for, which we have ſome foretaſts of in ſweetneſs ineffable, which yet we cannot comprehend.

THESE are ſome few of thoſe things whence ariſeth the difference between that view which we have here of the Glory of Chriſt, and that which is reſerved for Heaven; namely, ſuch as are taken from the difference between the *means* or *inſtruments* of the one and the other, *Faith* and *Sight*.

IN the laſt place, the great difference between them, conſiſts in, and is manifeſted by their *effects*. Hereof I ſhall give ſome few inſtances, and cloſe this diſcourſe.

1. THE Viſion which we ſhall have of the Glory of Chriſt in Heaven, and of the Glory of the immenſe God in him, is perfectly and abſolutely *transforming*. It doth change us wholly into the Image of Chriſt. *When we ſhall ſee him, we ſhall be as he is, we ſhall be like him, becauſe we ſhall ſee him*, 1 Joh. 3. 2. But although the cloſing, perfecting act of this *Transformation* be an act of ſight, or the ſight of Glory; yet there are many things towards it, or degrees in it, which we may here take notice of in our way.

1. THE

1. THE Soul upon its *Departure from the Body*, is immediately freed fom all the Weakneſs, Diſability, Darkneſs, Uncertainties and Fears, which were impreſſed on it from the Fleſh; wherewith it was in the ſtricteſt Union. The Image of the firſt *Adam* as fallen, is then aboliſhed. Yea, it is not only freed from all irregular ſinful Diſtempers cleaving to our Nature as corrupted, but from all thoſe *ſinleſs Grievances* and Infirmities which belong unto the Original Conſtitution of it. This neceſſarily enſues on the *Diſſolution of the Perſon* in order unto a bleſſed State. The firſt entrance by Mortality into Immortallity, is a ſtep towards Glory. The eaſe which a bleſſed Soul finds in a deliverance from this Encumbrance, is a Door of entrance into eternal Reſt. Such a change is made in that, which in it ſelf is the Center of all Evil, namely *Death*, that it is made a means of freeing us from all the Remainders of what is evil.

FOR this doth not follow abſolutely on the Nature of the thing it ſelf. A *meer Diſſolution* of our Natures can bring no Advantage with it, eſpecially as it is a part of the Curſe. But it is from the Sanctification of it by the Death of Chriſt. Hereby that which was Gods Ordinance for the Infliction of Judgment, becomes an effectual Means for the Communication of Mercy, 1 *Cor.* 5. 22. *Chap.* 15. 54. It is by vertue of the Death of Chriſt alone, that the Souls of Believers are freed by Death from all impreſſions of Sin, Infirmity and Evils, which they have had from the Fleſh, which were their Burden, under which they groaned all their Days. No Man knows in any meaſure the Excellency of this Priviledge, and the Dawnings of Glory which are in it, who hath not been wearied, and even worn out, through long conflicting with the Body of Death. The Soul hereon being freed from all Annoyances, all Impreſſions from the Fleſh, is expedite and enlarged unto the Exerciſe of all its gracious Faculties, as we ſhall ſee immediately.

WITH

WITH wicked Men it is not ſo. Death unto them is a Curſe; and the Curſe is the Means of the Conveyance of all Evil, and not Deliverance from any. Wherein they have been warmed and refreſhed by the Influences of the Fleſh, they ſhall be deprived of it. But their Souls in their ſeparate State, are perpetually harraſed with the *diſquieting Paſſions* which have been impreſſed on their Minds by their corrupt fleſhly Luſts. In vain do ſuch Perſons look for Relief by Death. If there be any thing remaining of preſent good and uſefulneſs to them, they ſhall be deprived of it. And their Freedom for a Seaſon from bodily pains, will no way lie in the Ballance againſt that Confluence of Evils which Death will let in upon them.

2. THE *Spirits of juſt Men* being freed by Death from the Clog of the Fleſh, not yet refined; all the Faculties of their Souls, and *all the Graces in them*, as Faith, Love and Delight, are immediately ſet at Liberty, enabled conſtantly to exerciſe themſelves on God in Chriſt. The end for which they were created, for which our Nature was endowed with them, was, that we might adhere unto God by them, and come unto the Enjoyment of him. Being now freed wholly from all that Impotency, perverſneſs, and Diſability unto this End, with all the Effects of them, which came upon them by the *Fall*; they are carried with a full Stream towards God, cleaving unto him with the moſt intenſe Embraces. And all their Actings towards God, ſhall be natural, with Facility, Joy, Delight and Complacency. We know not yet the Excellency of the Operations of our Souls in divine things, when diſburdened of their preſent Weight of their Fleſh. And this is a ſecond ſtep towards the Conſummation of Glory. For,

IN the *Reſurrection of the Body*, upon its full Redemption, it ſhall be ſo purified, ſanctified, glorified, as to give no Obſtruction unto the Soul in its Operations, but be a

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bleſſed Organ for its higheſt and moſt ſpiritual Actings. The *Body* ſhall never more be a Trouble, a Burthen unto the Soul, but an Aſſiſtant in its Operations, and participant of its Bleſſedneſs. Our Eyes were made to *ſee our Redeemer*, and our other Sences to receive impreſſions from him, according unto their Capacity. As the Bodies of wicked Men ſhall be reſtored unto them to encreaſe and compleat their Miſery in their Sufferings; ſo ſhall the Bodies of the Juſt be reſtored unto them, to heighten and conſummate their Bleſſedneſs.

3. THESE things are *preparatory* unto Glory. The compleat Communication of it, is by the *Infuſion of a new heavenly Light* into the Mind, enabling us to ſee the Lord Chriſt as he is. The Soul ſhall not be brought into the immediate Preſence of Chriſt without a *new Power* to behold him, and the immediate Repreſentation of his Glory. Faith now doth ceaſe as unto the manner of its Operation in this Life, whilſt we are abſent from Chriſt. This *Light of Glory* ſucceeds into its Room, fitted for that State and all the ends of it, as *Faith* is for that which is preſent. And,

4. IN the *firſt Operation* of this Light of Glory, Believers ſhall ſo behold the glory of Chriſt, and the glory of God in him, as that therewith, and thereby they ſhall be immediately and univerſally *changed into his Likeneſs*. They ſhall be as he is, when they ſhall ſee him as he is. There is no growth in glory, as unto *Parts*, there may be as unto *Degrees*. Additions may be outwardly made unto what is at firſt received, as by the Reſurrection of the Body; but the internal Light of Glory, and its tranſforming Efficacy is capable of no degrees, though new Revelations may be made unto it, unto Eternity. For the infinite Fountain of Life, and Light, and Goodneſs, can never be fathomed, much leſs exhauſted. And what God ſpake on the Entrance of ſin, by the way of contempt and reproach, *Behold the Man is become like one of*

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us, upbraiding him with what he had fooliſhly deſigned; on the Accompliſhment of the Work of his Gace, he ſays in Love and infinite Goodneſs, *Man is become like one of us*, in the perfect Reſtoration of our Image in him. This is the firſt Effect of the Light of Glory.

FAITH alſo in beholding the glory of Chriſt in this Life, is accompanied with a *transforming Efficacy*, as the Apoſtle expreſly declares, 2 *Cor.* 3. 18. It is the *Principle* from whence, and the *Inſtrumental Cauſe* whereby all ſpiritual change is wrought in us in this Life; but the Work of it is imperfect; firſt becauſe it is *gradual*, and then becauſe it is *partial*.

1. AS unto the *manner* of its Operation, it is *gradual*, and doth not at once transform us into the Image of Chriſt. Yea, the degrees of its Progreſs therein, are unto us for the moſt part imperceptible. It requires much ſpiritual Wiſdom and Obſervation to obtain an *Experience* of them in our own Souls. *The inward man is renewed day by day*, whilſt we behold theſe inviſible things, 2 *Cor.* 4. 16, 17, 18. but how? even as the *outward Man* decays by Age, which is by inſenſible Degrees and Alterations. Such is the *Transformation* which we have by Faith in its preſent View of the glory of Chriſt. And according to our Experience of its Efficacy herein, is our Evidence of its Truth and Realty in the beholding of him. No Man can have the leaſt ground of aſſurance that he hath ſeen Chriſt and his glory by Faith, without ſome *Effects* of it in changing him into his Likeneſs. For as on the Touch of his Garment by the Woman in the Goſpel, Vertue went out from him to heal her Infirmity: So upon this View of Faith, an influence of *transforming* Power will proceed from Chriſt unto the Soul.

2. AS unto the *Event* it is but *partial*. It doth not bring this Work unto perfection. The change wrought by it, is indeed great and glorious; or as the Apoſtle ſpeaks, it is *from Glory to Glory*, in a Progreſs of glorious Grace:

Grace: But *abſolute perfection* is reſerved for Viſion. As unto Divine Worſhip, *Perfection was not by the Law.* It did many things preparatory unto the Revelation of the Will of God concerning it; but it *made nothing perfect:* So *abſolute Perfection* in Holineſs, and the Reſtoration of the Image of God, is not by the Goſpel, is not by Faith; however it gives us many preparatory degrees unto it, as the Apoſtle fully declares, *Phil.* 3. 10, 11, 12, 13, 14.

SECONDLY, *Viſion* is *Beatifical*, as it is commonly called, and that not amiſs. It gives perfect Reſt and Bleſſedneſs unto them in whom it is. This may be a little opened in the enſuing Obſervations.

1. THERE are *continual Operations* of God in Chriſt, in the Souls of them that are glorified, and Communications from him unto them. For all Creatures muſt eternally live even in Heaven, in dependance on him who is the eternal Fountain of Being, Life, Goodneſs and Bleſſedneſs unto all. As we cannot ſubſiſt one moment in our Beings, Lives, Souls, Bodies, the inward or outward Man, without the continual Actings of divine Power in us, and towards us; ſo in the glorified State our *All* ſhall depend eternally on Divine Power and Goodneſs, communicating themſelves unto us, for all the ends of our bleſſed Subſiſtance in Heaven.

2. WHAT is the *way and manner* of theſe Communications, we cannot comprehend. We cannot indeed fully underſtand the Nature and way of his *Spiritual Communications* unto us in this Life. We know theſe things by their Signs, their outward Means, and principally by the Effects they produce in the real change of our Natures. But in themſelves we ſee but little of them. *The wind bloweth where it liſteth, and we hear the Sound thereof, but we know not whence it cometh, and whither it goeth; ſo is every one that is born of the Spirit*, Joh. 3. 8. All Gods real Operations in Heaven and Earth are incomprehenſible, as being Acts of infinite Power, and we cannot ſearch them out unto Perfection.

3. ALL

3. ALL *Communications* from the Divine Being and infinite Fulneſs in Heaven unto glorified Saints, are in, and through Chriſt Jeſus, who ſhall for ever be the *Medium* of Communication between God and the Church, even in glory. All things being *gathered into one head* in him, even things in Heaven, and things in Earth; that Head being in immediate dependence on God, this Order ſhall never be diſſolved, *Epheſ.* 1. 10, 11. 1 *Cor.* 3. 23. And on theſe Communications from God through Chriſt depends entirely our Continuance in a State of Bleſſedneſs and Glory. We ſhall no more be ſelf-ſubſiſtent in glory, than we are in Nature or Grace.

4. THE way on our part whereby we ſhall receive theſe Communications from God by Chriſt, which are the eternal Springs of Life, Peace, Joy and Bleſſedneſs, is this *Viſion*, the *Sight* whereof we ſpeak. For as it is expreſly aſſigned thereunto in the Scripture; ſo whereas it contains the perfect Operation of our Minds and Souls in a perfect State, on the moſt perfect Object, it is the only means of our Bleſſedneſs. And this is the true Cauſe whence there neither is, nor can be any *Satiety* or wearineſs in Heaven, in the eternal Contemplation of the ſame glory. For not only the *Object* of our ſight is abſolutely infinite, which can never be ſearched into the bottom; yea, is *perpetually new* unto a finite underſtanding; ſo our *ſubjective* Bleſſedneſs conſiſting in continual freſh Communications from the infinite Fulneſs of the Divine Nature, derived unto us through *Viſion*, is always *new*, and always will be ſo to Eternity. Herein ſhall all the Saints of God drink of the *Rivers of Pleaſure* that are at his Right Hand, be ſatisfied with his Likeneſs, and refreſh themſelves in the eternal Springs of Life, Light and Joy for evermore.

THIS *effect* that View which we have by Faith of the glory of Chriſt in this World, doth not produce. It is *Sanctifying*, not *Glorifying*. The beſt of Saints are far from

from a perfect or *glorified State* in this Life. And that not only on the account of the *outward Evils*, which in their Perſons they are expoſed unto; but alſo of the Weakneſs and Imperfection of their inward State in Grace. Yet we may obſerve ſome things unto the *Honour* of Faith in them who have received it. As,

1. IN its due Exerciſe on Chriſt, it will give unto the Souls of Believers ſome *previous Participation* of future glory, working in them *Diſpoſitions* unto, and *Preparation* for the Enjoyment of it.

2. THERE is no *Glory*, no *Peace*, no *Joy*, no Satisfaction in this World to be compared with what we receive by that weak and *imperfect View* which we have of the Glory of Chriſt by Faith. Yea, all the Joys of the World are a thing of nought in Compariſon of what we ſo receive.

3. IT is ſufficient to give us ſuch a *Perception*, ſuch a *Foretaſte* of future Bleſſedneſs in the Enjoyment of Chriſt, as may continually ſtir us up to breath and pant after it. But it is not *Beatifical*.

OTHER Differences of an alike Nature between our *Beholding of the Glory of Chriſt* in this Life by Faith, and that *Viſion* of it, which is reſerved for Heaven, might be inſiſted on; but I ſhall proceed no further. There is nothing farther for us to do herein but that now and always we ſhut up all our Meditations concerning it, with the *deepeſt Self-abaſement* out of a Senſe of our Unworthineſs and Inſufficiency to comprehend thoſe things, *Admiration* of that excellent Glory which we cannot comprehend, and *vehement Longings* for that Seaſon when he ſhall *ſee him as he is*, be *ever with him*, and know him, even as we are known.

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FINIS.